

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

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NEW SERIES
VOLUME XXX. No. 39

A SOUL IN REVOLT

I have been greatly pleased by your discriminating and forceful opposition to the "boozercratic rumocracy" of one Al Smith, who through the abortive miscarriage of the recent so-called Democratic Convention at Houston has become the presidential candidate of the erstwhile glorious Democratic party. I am constrained in the language of the great William Shakespeare to say to you "Lay on McDuff"—you know the rest of the quotation. The political piffle that our party partisans are pouring out in an effort to make decent, temperate white southern Democrats hold their noses and vote for him whose hands bear the party banner is an insult to the intelligence of white southerners. Their statement that it is party treachery to vote for Hoover is refuted by their own published prognosis that they hope to rally enough wet Republican votes to enable Al to carry certain states that usually go Republican. The effort to raise the ancient "nigger" ghost is quelled by Tammany's ardor to capture the colored vote in the Black belt of New York City. Is it not a fact that the highest paid negro office holder in America is a prominent Tammany official in America's greatest non-American center, the city of New York? And is he not the political colleague of those who had most to do with Al's former political successes and those who managed the campaign that secured for him the recent nomination? Between the two national candidates for the presidency on the subject of the negro in politics the voters have nothing to choose.

There is but one issue in this campaign, all others have been made subordinate. The one issue is shall the American people elect to the occupancy of the White House a man who has steadfastly proved himself through all his political history to be the uncompromising champion of those whose thirst demands alcoholic satiety and one who by his brazen boldness has chosen a Big-business Republican who is viciously wet to be his campaign manager, or shall they vote for a candidate who is personally and politically a friend of the eighteenth amendment to the Federal Constitution and the enabling legislation in support thereof, the Volstead Act.

There are three reasons why I cannot bring myself to vote for Al Smith.

First, I will not vote for any man whose steadfast intention is to break down the defense that the sober people of America through a hundred years of toil and sacrifice have erected against the curse of the liquor traffic.

Second, I can vote for no man to be President of the United States who is the official spokesman of that hyphenated un-American political oligarchy whose history is the greatest political scandal in American politics, Tammany Hall.

Third, I cannot vote for Al Smith not because he is a Catholic, but because of the kind of Catholic he is. I would gladly vote for Senator Walsh of Montana, who is a Catholic. We cannot forget that when the representative of the Pope, a Cardinal whose name I do not remember, came to America some months ago as the official representative of the Pontiff to attend the Catholic Eucharistic Congress in Chicago that Al Smith, not as a private citizen, (which he had a perfect

right to have done if he had so chosen) but as the governor of the State of New York gave official welcome to this high Papal Legate in the City Hall of New York City and there while the said Papal Dignitary sat upon an improvised throne the said Al Smith, according to newspaper reports, which have never been contradicted knelt and kissed the official ring of the great church dignitary. He kissed the ring which was the symbol of Papal authority borne by proxy. He kissed it as the governor of one of the commonwealths of the American nation and that which he did in such an official capacity and the trend of events offer a logical premise for the conclusion that he would repeat were he President of the United States should opportunity afford. My Baptist Democracy which through all its tradition and present convictions compels me to cherish as one of my most vital political convictions the sacred belief that church and state should be separate and that Bishop should not bow to President nor should President make obeisance to Bishop demands that I vote not for one whose example hitherto furnishes us with the un-American spectacle of the governor of the state bowing before a dignitary of the church.

Politically I and tens of thousands of other Southern Democrats have been turned out of the house of their fathers. Sixty-one of my great-grandfather's sons, grandsons, nephews, sons-in-law, and nephews-in-law wore the gray of the Confederate soldier. When they stacked their guns at Appomattox and went limping back to their homes in Dixie they were unbowed in spirit although they had been defeated in arms. The spirit of protest that demanded their taking up arms now challenges us who come after them to rally to the defense of this our native land in a political secession which shall have its issue drawn at the ballot box. I am not a Republican. I have never before entertained the thought of voting for a Republican nominee. But the solemn hour has struck when to vote the Democratic ticket would be to violate the deepest conviction of my soul. This I dare not do. To be passive and not vote would be a tacit consent which would forfeit my own respect; therefore, I shall vote and I shall not vote for Al Smith.

I had not intended to write you at such length, but my indignation could not find an earlier terminal.

Blessings on you in the good work. Keep it up.
I am

Sincerely yours,

—Norman W. Cox,
Pastor First Baptist Church,
Meridian, Miss.

The Democratic nominee for governor in Florida has come out openly against Smith, according to Boyce Taylor, a recent visitor to Florida.

If there is any man in America who believes in "Negro equality", it is Governor Smith of New York. And this isn't any whispering campaign.

A few years ago Mr. Harrison made his first race for Congress largely on the issue of Catholic vs. Protestant, his opponent, Mr. Frank Lewis, being a Catholic. Now he is back-firing on everybody who doesn't like Smith's kind of Roman Catholicism. When was he converted, and how?

HYDE PARK, LONDON

(By P. I. Lipsey, Jr.)

London, England.—To Hyde Park, in the heart of London, working people flock by thousands on Sunday evenings to rest on its grassy carpet and, in one corner, to listen to a motley corps of social agitators.

Here the stroller will see the toilers from shop and office relaxing from the strain of week day tasks. And here he may visit the most famous forum of free speech in the world, and get a glimpse of English character, and feel the hot blast from the fires of industrial unrest.

The sun was still shining on this noble stretch of wood and prairie when I walked there on a recent Sunday evening. Little family groups sprawled on the springy turf; mother slept with a newspaper over her face while baby mountain-climbed on the prostrate father's stomach. Little girls awkwardly knocked tennis balls about. Noisy boys raced with woolly puppies. Youths and maidens courted.

Below the slope towards the south, the Serpentine, a beautiful artificial lake, was alive with ducks and toy sailboats. Children thronged its banks, feeding the water fowl and watching the movements of their little boats with excited shouting. Dogs danced about little masters, loudly demanding that they throw sticks; plunged into the lake to retrieve them, and returned to shake off the water upon the Sunday clothes of total strangers.

Up by the Marble Arch, in the corner formed by Park Lane and Bayswater Road, were a score of swarming crowds, circling about as many speakers—like the wheels of different sizes in the workings of a clock. This is England's first forum of free speech; a safety valve for the expanding gases of social evolution, a rostrum for every leader of a cause, for every man with a fire in his belly, whether a flame of love or a blaze of hate.

To understand the spirit of the gatherings which I saw and heard on this evening, it is necessary to recall that Britain's industrial system is in a sorry state, with no improvement in sight. A year ago, one million men had been unemployed. This million of workless is now swollen to nearly 1,300,000. The curse of the late war still rides the back of the English people, a tyrant of poverty and want.

The Socialist movement in Britain is numerically strong, but weak in brains and in organization.

I thrust my way first into the ring of humanity around a bald-headed Irishman whose little sign said: "Socialist". His satirical tongue was lashing the "salary slave" and the "wage slave". Both are without hope of economic independence, he said, except and unless they are ready to "scratch under the surface". He soon made clear that he meant by this, "a quick change", or revolution by violence.

The speaker was interrupted by the spieler under a tall red flag, a hundred feet away. The two champions, shouting above the heads of their two crowds, began to abuse each other, applying epithets of a biological but by no means flattering nature. Their hearers roared with delight, as

with a dog fight. A few minutes later the Socialist yielded grudgingly to an objector in his crowd who ascended the little stand and spoke for socialism "step by step", as opposed to revolution. But his words of moderation aroused some in the throng to indignant jeering. A shrill voice just behind me yelled defiance:

"Nar, nar! Take a chance! It couldn't be worse!"

With a quick vision of the gory females of the French revolution, I glanced behind me into this comrade's face. Her broad mouth grinned at me amiably, then shrieked again for revolution.

I moved on to another "pitch", whose sign said, "Reason v. Religion". The speaker was a languid chap in collegian clothes, and looked like the wrong kind of sophomore. A questioner wanted to know "if the machine does not argue an Intelligence behind the machine". The speaker agreed to this but declined to apply it to the operation of the universe; he had seen Ford cars being made, he said, and knew intelligence was behind them, but he had not seen worlds being made. I didn't get any more kick out of this than the crowd, so I shifted over to the next performer.

Here, a slim, weary looking woman with elastic mouth was exposing the evils of hospitals and medical men. Children of poor parents, she declared, were regularly used as subjects for experimentation; they had often to submit to casual treatment and useless and ill-advised operations.

But the swarming mass about the adjacent speaker was having more fun. They were being harangued by an intelligent looking workman of about 40 years. His steely eyes gleamed brightly under a cheap turned-down hat and his lean, undershot jaw worked like a bear trap. His speech was clean-cut, despite the familiar cockney pronunciation which is distinguished chiefly by sounding the long "a" as a long "y".

"There's no scrap-heap in Russia", he was saying. He was interrupted by a woman heckler whose voice was smothered in the dense throng.

"The lydy wants to know", the speaker repeated for her, "what about the children the Bolsheviks burn alive. The lydy says in Russia they send the poor children to some plice to get food, then pile straw about them, and burn 'em to get rid of 'em."

The crowd snickered good-naturedly at this absurdity and the "lydy" waded in again.

"The lydy says she don't want foreigners coming into this country. Now, madam, is your king a Scotsman?" Eyes twinkled at this sally, a reminder that England's royal family is of German blood. But the speaker was not satisfied.

"The lydy's got no use for foreigners. Now listen, lydy". He held up a hand and counted on his fingers. "Matthew, Mark, Luke, John, and Jesus. 'Ow many Englishmen among them?"

The "lydy" began to crawl out of the crowd and the speaker returned to his theme.

"There's no scrap-heap in Russia. But here, under the dear old Union Jack they throw you aside when they don't want you no more. And now we don't hardly get enough to eat. Every day I see hundreds of hungry children. That's not in Russia. That's right here in England, under the old Union Jack!"

"Wot's it good for—the dear old Union Jack? You can't eat it—its no good for food! You can't use it for curtains—it's too gaw-dy!"

No, they didn't tear him down from the stand. They just grinned, and their eyes twinkled.

"I read in the pyper the other dye", the speaker went on, "that the king won a ryce. Wot's this, I said, is the king got a job? Then I found out it wasn't the king won the ryce at all; it was 'is 'orse! He didn't even tryne it."

"When the 'orse gets old, they put 'im in pasture and give 'im plenty to eat. There ayn't no scrap-heap for 'orses."

"Yes, I believe in everybody working. No, the royal family don't do nothin'. We ought to give 'em a job. The Duke of York could sweep out

the gutters. And the king—well, he's too old, he can't 'elp it. But we could put 'im outside the Chelsea football grounds to sell programs, or 'andin' out pypres at the dog ryces. But, no. The king and queen don't do no work."

"Yes", someone objected from the crowd. "They entertynes!"

"They entertynes", laughed the speaker. "Blyme, don't I entertyne?"

Today, the communist under the red flag was a trifle disappointing. The regular fire-eater must have gone to the Riviera for his holidays. The old chap now under the challenging rag was making a rather tame protest against war and urging the old impracticable remedy that the men who declare war should shoulder the guns.

Other speakers there were, spiling for the most part quite uninspiring stuff, the old time-worn phrases of the Marxian doctrines. They were alike in trying to whip up class consciousness and picturing the next war as a "class war". They denounced capitalism in bitter words, and sketched the socialistic state in vague terms. They all agreed in being "against" (we've seen that type in Mississippi); but none agreed with his brother on any constructive remedy for the socio-economic injustices whose existence today no honest student of human society can deny. Their strivings were almost entirely negative.

Over on the pavement, beyond the barrier of trees and opposite the park entrance by the Marble Arch were other swarming groups about other speakers, most of them of a different kind. A middle-aged man was discussing atheism, which he said was "not wicked, but just an affliction". Above the surging masses moved a banner, inscribed: "Whither Bound? Heaven or Hell?" A Salvation Army was breaking up, its leader's prayer drowned out here below by the noisy movement of feet and tongues in the multitude. A dark-skinned native of British India was declaiming with eloquent voice and hands, crying for relief from the British yoke, pleading for civil liberty.

Almost overwhelmed by the voice of the Indian, an aged man was addressing a smaller and adjoining group. I drew up close to see and hear. The gray old man, with sweet and happy face, was singing. He would sing a line, then cup his ear to hear it sung back by his few followers. I could catch just a snatch—

"Harden not your hearts today.
Look and live!"

Here, evidently, was a messenger of love, not of hatred and despair. The pulpit scroll read, "United Evangelical Society". With his gray side-whiskers running below his jaw and chin, and small, grandfatherly spectacles, the little old man was a character from Dickens, or perhaps a small, mild copy of William E. Gladstone in extreme age. After the song he began to speak, shouting with all his meager strength to be heard. He told the story of the Prodigal Son, letting his arms fly like wind-mills to show the father's haste and joy.

"Let me tell you the secret of Christianity, the spirit of Christianity", he shouted with a beaming face. "Here it is: Draw nigh to God and He will draw nigh to you. That's all."

Around on the other side of the Indian's crowd was another little group, like the old man, almost submerged. They stood in a little circle on the pavement and under the edge of the trees, singing hymns. I could not hear the lines or identify the tunes, but could tell that they sang of God and heaven. Like the little old preacher, they seemed happy and contented, although nobody much was paying any attention to them. The leader was a brown young man, like an Argentine or a Portuguese. Others in the circle were ordinary looking men and women, one man smoking a pipe. The one striking figure among them was a girl, about 20 years old. She was smoking a cigaret—and singing. I stood on tip-toe to see if she wore a dress. Yes, it was a girl, with black hair cut like a boy, without a hat. Her face was that of a handsome and

aristocratic boy, with a reckless look in her eyes and a spoiled pout on her fine mouth; a face with the strong, aggressive features of—well, Mr. Landrum-Leavell. Now and then she interrupted her singing and smoking to exchange playful slaps with a young man of about her own age.

I stayed there looking at that strange girl until it grew dark and I had to go home.

HISTORICALLY SPEAKING

We are completing our files of the Associational Minutes slowly but surely, by the help of a few friends over the state. Those who can most advantageously aid in this work are the Moderators and Clerks of the Associations, the Associational W. M. U. Superintendents, and the pastors. A year ago we sent out requests to all these groups together with the heads of our denominational institutions asking for their cooperation. Some fruits were realized. We are mailing out this fall the same requests to all the Moderators and Clerks of the Associations, and in this letter we are noting which numbers of the Minutes are missing from each file. We are hoping that there will be a general response to this call for cooperation to assemble historical data of our dear denomination in the state.

Some of the old Associations have been disbanded, and others continued on the county unit basis with a change of name. Some of the older brethren could be of great help in gathering those of the old bodies. Some interested brother or sister in each Association should be appointed to look after this matter, whose name and address the committee would be glad to get in order to effect the desired end.

We want records of all Baptist bodies, whether they are associated with the State Convention Board, of the General Association, or any other organization. We would be glad to be able to get documents together for a complete history of Baptists in Mississippi.

With the hope that cooperation may be had along this line, and that posterity may have preserved to them a comparatively accurate account of our splendid history, I am,

Yours for Service,

J. L. Boyd, Sec'y.,
For the Committee.

PREACHERS IN POLITICS

The following is from a resolution by a congregation of ministers at Atlanta, Ga.:

"We are told that we ministers must be nice, smug little fellows; that we must shun the remotest suggestion of politics as the slime of the nethermost pit; we must keep clean for Sunday sermonettes and cultivate a far-away look. We are used to that nonsense. But when did a subsidized press and liquorized politicians become the dictators of our utterances on questions of social and moral reform?"

"An isolated minister here and there, afraid of his dinner paid, may be lectured into silence, but we propose to hurl broadsides against the return of the legalized liquor traffic. We will not be brow-beaten and intimidated. We did everything in our power to prevent this fight. It is a million leagues from our choosing. But we accept the challenge and enter the arena in the fear of God and in defense of humanity. We hear across the centuries the cries of widows and orphans, a multitude that no man can number; we see their ill-clad bodies, their hollow, hungry cheeks; we vision again the staggering, debauched husband and father—and we would to God that every rabbi, Catholic priest and Protestant pastor might launch the anathemas of heaven against liquor's lawlessness.

"Governor Smith's record is before the world. It is useless to repeat it here."

Sorry of the delay in issuing last week's Record, due to mistakes in the composition room which necessitated much of the work being done over.

Housetop and Inner Chamber

Advertisement from the Yorkshire Post: "Man wanted for gardening, also to take charge of a cow who can sing in the choir and blow the organ".

Rev. Howard E. pell, who teaches Spanish in Mississippi College, and Miss Josephine Trotter of Sardis were married recently at the home of the bride's parents.

At Beulah Church at Brownsville, Hinds County, forty-six were added to the church in a recent meeting. The pastor is Brother Davis, who is taking his M.A. work in Mississippi College.

It is an enlightening commentary on the supporters of Smith that in several states speakers who made addresses against his candidacy have had to be protected by a large force of policemen.

It is said that 1,500 first voters in North Carolina called on Senator Simmons and asked advice about voting. He advised them to vote against Smith to save democracy and the Democratic party.

Rev. L. B. Cobb of Jackson, Tenn., is reported as accepting the call to the Lyon and Jonestown churches, a field recently made vacant by the resignation of Brother A. L. Ingram. We welcome him to Mississippi.

Japan is afraid of bolshevism, which is threatening to gain a foothold with her people. An effort to forestall its pernicious progress is being carried on by the Christians, in a "one-million souls" movement.

Judging by the mail coming to the Editor's desk, more people, and people that are "Different" are reading The Baptist Record these days than perhaps ever before. Is there a cause? Do "coming events ever cast their shadow before"?

The Mississippi W. C. T. U. Convention will be held in Jackson, Oct. 10-12. The sermon first night will be preached by Brother L. G. Gates of Laurel, and he will give them something to think about. The rest of the program is good too.

In one decision of the United States Supreme Court with reference to the Prohibition law the judges were divided four to five. The President of the United States would have to appoint only one man to his liking on the supreme court to change its whole complexion.

Thoughtful people are needed in these hectic days. Character is not built at sixty miles an hour. There must be some time in any life for quiet thinking if the soul grows. Just when we are needing the Sabbath most we are regarding it least.—Texas Baptist Standard.

The poem in the Record of Sept. 13 by Miss M. M. Lackey was a gem and ought to be permanently preserved as a bit of fine Mississippi literature. Miss Lackey has written many poems of real merit, and this one was worth a trip to Cuba to produce it.

Ex-Governor Sweet of Colorado, a Democrat, has come out openly for Hoover, because he says he is dry, his state is dry and they propose to stay that way. The Methodist Conference of Colorado passed a resolution urging their people to vote against putting the arch enemy of prohibition in the White House.

Somebody sends a letter to the Record signed X. Y. Z., enclosing three newspaper clippings condemning the Record, or boosting Al. Smith. To the certain knowledge of this editor, every one of them was written by a whiskey head, and one of them has taken the Keely cure several times without much benefit.

Some people are constantly saying that it is an exhibition of religious intolerance to vote against Smith. Who is making the issue? For every Catholic in Mississippi who will vote for Hoover, there will be a hundred Protestants to vote for Smith. Find one Catholic who will not vote for Smith. Now where is the intolerance?

"We are marching forward in perfect harmony", Senator Wheeler of Montana tells his Democratic followers, "with a united front." Well, if what is going on in North Carolina and the border states is perfect harmony, then a man falling downstairs with a washtub is Schubert's Serenade."—Selected.

The editor is under lasting obligations to all in the office for the cheerful and efficient aid they gave in keeping the Record going properly during his two weeks' vacation. They are the finest bunch of folks in the world. May our Father's blessing abide with them. Wish we had the picture of all of them for the Record, so you could see.

Prof. George Truett Buckley and Miss Margaret Sherman Latimer of Clinton were married on the 25th of August. He is head of the English Department in Mississippi College, and she is a daughter of Prof. M. Latimer, head of the Greek Department in the College. The bride is also a granddaughter of Dr. W. S. Webb, long time president of the College.

Some may have noticed a scurrilous attack on Dr. T. J. Bailey in a newspaper recently. Dr. Bailey is well known and highly honored in Mississippi. Everybody who knows him knew there was not a word of truth in the attack, and that it was made only because Dr. Bailey is now as always fighting for the preservation of our prohibition laws. The man who made this attack is said to have been driven out of town at the point of a gun some years ago, for an outrageous criminal offense.

Pastor J. F. Measells of Pontotoc commends to any church seeking a pastor Rev. J. B. Caldwell, who has just graduated from Union University. He adds: The church at Pontotoc is happy in the work. A fine spirit prevails among our people. We are spending some \$2,000.00 beautifying our splendid property. I have just closed my ninth revival meeting for this year, the Lord richly blessing us. My fellowship with the good pastors and churches causes me to be optimistic in spite of the Home Board tragedy.

The report of the First Baptist Church of Meridian, Miss., Rev. Norman W. Cox, D.D., pastor, for the Associational year just closed shows total additions to the church 193 of whom 99 were for baptism. The financial report shows total gifts for all purposes \$49,553.00 of which \$10,496.00 for missions. During the year the church expended approximately \$18,000.00 in the reduction of its debt and purchase of property adjacent upon which it will erect an additional Sunday School building.

Speaking for myself I greatly appreciate the splendid fight you are making to keep a "Boozocrat" out of the White House. It is greatly to your credit that you are being assailed by such men as the editor of the Evening News. Surely no Baptist will be influenced against you and in favor of the wet Tammanyite by any thing that editor has to say. It is well known that he is the arch enemy of Baptists, and especially of Baptist preachers. He even expresses great glee at the recent disaster that has befallen our Home Mission Board. Who would ever have believed that in this year of our Lord, 1928, we would have a dripping wet pro-Catholic daily paper in Jackson, Miss.—C. E. Welch.

Dr. E. Y. Mullins sends us a letter to him from Dr. John MacNeill in which the latter declares untrue report from a Toronto paper purporting to be an interview with Dr. MacNeill. He says that he did not consider that his election to the presidency of The Baptist World Alliance was for the purpose of expressing approval of one faction in Canada, nor condemnation of another. There are two factions among Baptists in Canada. The reporter for one of the Toronto dailies gave his own interpretation to the action of the Alliance and did not express Dr. MacNeill's opinion.

Robert Moffatt, the veteran African missionary and explorer, after a third of a century of service, was visiting a home in old England. He was asked to write something original in a young lady's album. He wrote this:

"My album is a savage breast,
Where tempests brood and shadows rest
Without one ray of light.
To write the name of Jesus there,
And point to the worlds more bright and fair,
And see that savage bow in prayer,
This is my soul's delight."

Governor Bilbo in his speeches over the State is urging that people shall vote for Smith on the ground that Smith cannot repeal the Eighteenth Amendment any more than Governor Bilbo could put over his printing plant bill. It may be that the governor is getting off a little joke. But the truth of it is that Governor Bilbo is urging that the legislature should put over his printing plant bill because he was elected to governor on that platform. And that is exactly the argument that Smith and his wet supporters will make if he should be elected, that it is a mandate from the people to change the prohibition law. This is a prohibition fight. Any man who can't see that is blind in both eyes, and had better be examined just above the eyes.

CALHOUN COUNTY ASSOCIATION

We your committee appointed by the association to draft resolutions relative to the present presidential campaign, beg to submit the following:

1. That this association go on record as opposing any man who may be opposed to national prohibition, being elected to any office in the United States of America.
2. We also desire the world to know that we are opposed to the Democratic nominee, because of his stand on prohibition, and urge the people of this great nation to stand against his election.
3. We believe that if Smith is elected to the highest office in our land, that it will mean a backward step in a moral, educational and religious way. This, we do not want to happen.
4. We suggest that a copy of these resolutions be sent to our county paper, to The Baptist Record and to the Commercial Appeal for publication.

Report adopted.

Respectfully submitted,

E. S. Flynt, Chairman.
J. M. Spikes,
R. L. Bridges.

RASKOB'S STATEMENTS

A statement of Mr. Raskob recently printed in the smaller weeklies (I saw it in The Carthaginian of Carthage, Miss., issue of Sept. 6) is significant in view of the repeated statements that Al. Smith could have but little influence toward changing the 18th Amendment and Volstead law. Referring to the President, he said, "Who, under our Constitution, is given more power than any one human being in the world". And by way of courting the favor of the women voters, he referred to what Smith had done for them industrially in New York State and said, "As President, he would have a tremendous influence on National legislation toward the same end". And mark you, gentle reader, he would be no mere figure-head in dealing with the prohibition question.

—W. C. Hamil.

Editorial

CRYING FOR GOD

In the forty-second Psalm there is the record of a spiritual experience which may well help us in our struggle and aspiration today when our souls are being assaulted from without and our spiritual life is undergoing severe tests. The careful reading of this conflict and soul struggle may hearten those who are finding their present Christian life unsatisfactory and are crying out for a closer walk with God.

Some essential things in the Psalm must be kept in mind. First of these is that the one who wrote it was not telling us "what the world needs today," nor "what the churches are now standing in need of"; it was his own need, the cry of his own heart, the yearning of his own thirsty spirit: "As the hart panteth after water brooks, so panteth my soul after thee, O God." It has gotten to be a sort of fad with Christians today that they are not to be concerned about themselves, but about others. We are told that it is selfish to sing, "O for a closer walk with God, a calm and heavenly frame, a light to shine upon the road that leads unto the lamb." That we must get away from this retrospective religion.

Against such misleading notions we have the exhortation of Paul to Timothy, "Take heed to thyself, and to the teaching". If the preacher does not take heed to himself, if all of us do not, it will boot little to be taking heed to other folks. We need to get back to the truth in the song of our Negro brethren: "It's me, it's me, O Lord, that's standing in the need of prayer. It aint the preacher, it aint the deacon; it's me, O Lord." Until religion becomes personal it will never be general. We must strengthen the cords, or it will be no use strengthening the stakes. Religion is never vital unless it is personal and individual. That means the first personal pronoun, singular number; not we, but I: "So panteth my soul."

Again it is personal because of the person at the other end of the search: "after thee, O God". My soul thirsteth for God, for the living God. It is not enough to be searchers after Truth, however important that is. That is the goal of the philosopher, or of the student of religion. No; what we need is not any intellectual satisfaction, not even a spiritual uplift, not a mere refreshing of soul. That is a consequence and an effect, not acting to be sought in itself. We talk over much about religion, about our souls, about the church, our work, or even Christ's work. It avails nothing to preach the great truths of the Bible, to urge the attainment of all the Christian virtues, personal and social. These things are like flowers plucked from the stem or root and can not live long in your vase or parlor or pulpit. What each one of us needs is to be in touch with God, with the living God, whose life is our life, and the life of all Christian virtue or activity. Somehow, by any means, by all means, we must, you and I must get back of all these things, back to God.

Is there in you and me this soul thirst for God? Notice the way the psalmist describes his longing for this contact with God: "As the hart (the deer) panteth after the water brooks." The only safety for the deer is in flight; his only defense is the swiftness of his feet. His only refuge is in the water course, when he is chased by his enemy that would make him a prey. The wild animals of the mountains, the hunter's dogs on the planes are on his trail, and his foam flecked sides are heaving from the long chase. His tongue hangs from his lips and his breath is fast and heavy. If he can only make it to the water.

What a picture of the soul today, chased by

doubt and fear, hunted by the deniers and critics of true religion. Also the care and lure of the world seek to make our souls their prey. The world, the flesh and the devil were never more bold and clamant than today. Their assaults on our spiritual life threatened from pages of literature and crouch behind the stones of so-called science, the thickets of speculation and the marshes of sensuality. There be many today who could truly repeat the psalmist's words: "My tears have been my food day and night while they continually say defiantly unto me, Where is thy God?"

Our help is two-fold; in memory and in hope. Thus the man who is relating his experience for our benefit strengthens himself by saying, "These things I remember and pour out my soul within me." He recalls and recounts the glorious days when he "went with the throng, and led them to the house of God, with the voice of joy and praise, a multitude keeping holy-day." There are unforgettable experiences of the past. True they do not suffice for the present, but they are our castles into which we climb when pressed by feat and misgiving now. Particular and marvelous manifestations of God's past mercies are recalled: I remember thee from the Jordan, whose crossing brought Israel into the land of promise; from Hermon and Mizar which looked down on the armies of Israel when Joshua drove out the enemy.

And then there is something in the soul which leans to God and cleaves to him in hope amidst the darkest hours, like the tender vines which reach out for the support which it is sure to find. Out of the chaos of fair we call to faith and hope: Hope thou in God, for I shall yet praise him, who is the help of my countenance and my God. Thus faith answers the defy of all its enemies.

TO FIGHT OR TO PLAY THE COWARD

To fight for the fun of it or the love of it is no part of a Christian. To fail to fight when truth or righteousness is threatened or when our homes and institutions and nation are in peril is no part of a Christian. There were conditions in which Jesus said I came not to bring peace but a sword, to set a man against them of his own household. He is indeed the Prince of Peace. But he is like Melchizedek first king of righteousness, and then king of peace. He said, "I am come to kindle a fire in the earth, and what will I if it is already started". Jesus Christ was no coward, and he wants none among his followers. Personal fears and personal interests must be flung to the winds when the interest of the Kingdom of God is at stake.

There were submissionists in Belgium and France when the great German military machine was put in motion in 1914. But there were enough men willing to fight, to bring nations to their feet and into the field. And there was justice in heaven and power sufficient to bring victory to their arms. There are always a few people in any large group who at heart are disloyal to the cause. They will not be discovered and exposed in times of piping peace. But when the summons to arms comes they will be guilty of some act of sabotage.

We have had a long era of languid peace in our churches. Everybody knows that we have raked in with our net men and women who can be guilty of any sin under heaven and get by with it. Do you know of a church that is casting out the bad fish by any process of discipline. Sometime ago The Baptist said a man could be guilty of any sin but adultery and stay in the church. Cases of adultery seem to precipitate no action, and some churches are afraid to tackle a blind tiger or even a Tammany cat.

Again there are timid souls who are afraid you will stir up something. They are not traitors. They would rather have righteousness than unrighteousness if they could be had at the same price. They do not like the militant attitude. They would cry "peace, peace", when there is no

peace. They would like to have the Kingdom of God come, but let's see if you can't coop the Devil or persuade Beelzebub by sprinkling salt on his tail. But he aint that kind of a bird. Oh, they believe in fight for righteousness, but they don't like the clatter of arms or the smoke of battle. They would prefer sprays of rose-water, with possibly a mild disinfectant added in small quantities. They accept the "principle" of contending for the faith, but they don't like your "methods".

And right here let's stop and tell a story. A great evangelist was preaching to great throngs. In answer to the invitation at the close of the sermon, dozens of people came down making confession of faith. In the congregation was a nice little clerical gentleman who came up at the close and congratulated the preacher on the great meeting. "But", he said, "I don't like your methods exactly". The evangelist answered courteously that he was always trying to find some better way, and said, "Tell me what your methods are". "Well", said the visitor, "I really haven't any special methods". "Then, in the name of heaven, don't try to interfere with mine." If you have some way that will do the thing and finish the fight, then let's have it.

The greatest weakness that Christians can have outside of outbreaching immorality is to be afraid. And this includes preachers. A cowardly man is a dangerous man. A dog that sneaks is more dangerous than a bull dog. The Lord has somehow brought us into a period when there is nothing left for a Christian but to show where he stands. And this effort of a few to try to run with the hare and the hounds at the same time is just now out of date. People of character are sick of this namby pamby stuff that doesn't know where to stand or whether to stand for law and sobriety or not. This "good Lord and good devil" conception of life has come to its time of electrocution.

Now is the time when if you love righteousness and hate iniquity you must get up on your feet like a man. No man or woman should take a position or cast a vote which he or she feels like must be apologized for. It is time to be out and out for righteousness in private life, in church life and in civic life. Any man who has to have somebody apologizing for him, or explaining something, or denying something for him is a candidate for the discard.

Oklahoma Baptists have changed their time of meeting to the fourteenth of November.

Have been back in evangelism 12 months. Had 900 conversions and accessions to the churches. Held 19 meetings. Labored in 4 states. 8 meetings in Texas. Now at Trinity, Texas.—A. D. Muse.

Drs. Burroughs and Hudson of the Sunday School Board are holding a "Church Administration School" this week in First Church, Nashville. They propose to do this elsewhere as occasion offers and do for this department what has been done in teaching the Sunday Schools.

THANK THE LORD FOR THE BAPTIST RECORD. Every issue is filled with brief articles that tingle and throb with power as Christian statesmen defend the great principles that are being flouted by politicians. It is demonstrated that Christianity is the balance-wheel of society.—Sardis Church Bulletin.—Thanks.

In a recently published volume on "Political Behavior," Frank Kent, an experienced and competent observer, expresses the opinion that the American people want to be amused in their campaigns; they want the speaker to put on a "good show;" they desire to have their emotions and prejudices played on. What they distinctly do not want, in this writer's opinion, is a serious argument directed to their intelligence. That would bore them.—Selected.

Convention Board Department

R. B. Gunter, Corresponding Secretary

State Mission Day in the Sunday Schools October 7th

About two years ago the Sunday School Board, on account of promotion day in the Sunday Schools coming in September, moved up State Mission day to the first Sunday in October.

Literature for this day has been sent to all the Sunday School Superintendents. The study for this day centers around our State Mission work. It is not necessary to those who have been in close touch with the work to give at this time the various divisions of State Mission activities. We do well, however, to be reminded that our State Mission work receives only 16% of the budget receipts.

The offerings made by the Sunday Schools on the 7th of October will, according to the previous instructions, be divided on the regular percentage basis among all of the seven causes participating in the budget receipts. Each church of which the Sunday School is a part will receive credit on the Cooperative Program for the offering made on that day. This will be done unless the Sunday School requests that it go specifically for State Missions.

We do well to recall at this time the fact that every department of the Kingdom work is dependent upon the states. The state is the field which we cultivate for the harvest. All interests participate in this harvest. We have much territory within the state which is waste. We have not taken it in. We have not cultivated it. It is a liability rather than an asset. Three-sevenths of our population is unsaved. We have on an average of 150 churches without houses of worship. We have about 1,000 consolidated high schools, many of which are not near to a house of worship. We need for the coming year no less than \$10,000.00 for our work on the Mississippi Coast. We should also strengthen our Evangelistic Department. We need at least \$25,000.00 to aid in building church houses. No less than this amount should be used for pastoral support. When you add to this sum about \$7,000.00 each for the B. Y. P. U. and W. M. U. Departments and \$15,000.00 for the Sunday School Department and \$8,000.00 or \$10,000.00 for work among Baptist students, you will begin to realize the necessity for making our offerings large.

A Letter to the Pastors

There were present at Clinton for the Pastors' Conference about 175 pastors from different parts of the State. A resolution was passed by this group pledging themselves to do their utmost in raising the full quota for the year in their respective churches, to use their influence in surrounding churches and to solicit the cooperation of pastors who did not attend the Conference to join them in this undertaking.

The time for carrying out the purpose of the above resolution is short. The 31st day of October will close this State Convention year. At this writing we have about 38 days. Therefore, every Sunday from now until the close of October should be full of emphasis on the completion of the payments. There will probably appear in the next issue of The Baptist Record an insert showing the receipts from the various churches from the first of January to the first of September. These figures have been sent out to the pastors and associational clerks and moderators. They have also been sent to the Missionary Societies. By subtracting the amount paid from the quotas of the various churches, you will see what remains to be done up to the close of the year.

No excuses should be permitted to interfere with the meeting of our obligations. We can

always find excuses if we look for them. They never have us to go forward. Dr. A. V. Rowe, for more than twenty years Secretary of the State Mission Board, made the observation that people contribute more to the Lord's work in times of poverty than they contribute in times of prosperity. More depends upon the spirit than upon anything else.

The challenge of a great task is the need of this hour. This challenge must come from the preachers. It is coming from some of them. The churches which are being pastored by pastors in different parts of the State are right up to the minute with their payments.

This is an hour for prayer and serious consideration. It is a time when it is becoming in us to live the very best life. It is a time when courage is needed. It is a time for the sacrificial spirit to manifest itself. Above all, it is an hour when first things should come first. The spirit to win before the close of our Convention year will prepare us for the incoming year. Let us go to our Convention with a consciousness that we have done our best for our Lord's Cause.

MY POSITION ON POLITICAL MATTERS AS RELATED TO RELIGIOUS ACTIVITIES

In the first place, I inherently believe in liberty of conscience, both in religion and in politics. Any law should be opposed which teaches the contrary. But in order for the conscience to act with intelligence in religion or in politics, it should have all available information.

In the second place, I am not strong for resolutions passed by religious organizations. Religious organizations have a right to pass resolutions pertaining to political matters if they desire. It is doubtful whether the aims of such resolutions are best accomplished in that way. Christianity has a perfect right to exercise in political affairs. It, however, works better as leaven. It should do its best work in giving information, producing conviction by giving the facts and by religiously living up to conviction when the individuals come to the polls to vote.

In the third place, the preacher, as a citizen, has a perfect right to his convictions and as a citizen he has a right to express his convictions. He, however, doubtless is better enabled to put into execution his convictions as he inculcates into the minds of his hearers the principles by which the laity should be governed when casting their votes. It is easy to divide men when you begin to talk men. This is not always true when talking principles.

In the fourth place, when a person names the man for whom he will cast his vote, it is not out of place to give reasons for such course. When one opposes a candidate, it is in place to assign reasons. This should be done with all due respect and consideration for those who may have diverse opinions. Some days ago we wrote three reasons for opposing the present Democratic nominee. When they had been written, a paper came containing the same reasons given by a man in another state. The first reason for our opposition was that the Democratic nominee is a Tammany product, and knowing the history of Tammany, we are afraid to be led by this political organization. To love honesty and sobriety, we must of necessity raise a question mark before anything offered by this political organization. It is reported that seventy-five per cent of the members of this organization are either foreign born, or their parents were foreign born and that they are un-American, soaking wet, foreign population, white, black, brown and

yellow.

Our second reason for opposing the Democratic nominee is on account of his whiskey record. I was taught from early childhood to beware of the first drink. To this day I have honored my parents in this particular, not having taken the first dram. In keeping with this practice, I have made it the rule of my life, as a voter, to vote for no man whom I knew to be a whiskey man. The Democratic nominee is a whiskey man in spite of all his supporters may say in his defense. We have but to take his own word for it. His rejection of a part of the Democratic platform is further evidence.

My third reason for opposition is that I could not conscientiously vote for any man who supports a religion which is so intolerant as that of the Roman Catholic Church. The Democratic nominee supports a religion which is fundamentally opposed to the separation of church and state. With him the church is first, the state is second and subordinated to the church. Again, this Church which he supports is so intolerant as to consider as concubines the good Christian women in our Protestant churches and their children as illegitimate children, simply because their parents were not married by a priest of the Roman Catholic Church. If anyone doubts this, let him see the law of the Roman Catholic Church on marriage as found in the "Council of Trent" and on page 313 of the Catechism of the "Council of Trent". There are words to this effect: "Without the presence of the priest or some priest commissioned by him, there can be no valid marriage". On page 498 in the "Manual of Christian Doctrine" of the Catholic Church, you will find another law on marriage: "A marriage performed between two Catholics, or a Catholic and a non-Catholic, by a civil magistrate, alderman, notary public or Protestant minister is henceforth null and void". In the "Cannon Law of Romanism", page 422, it is declared that marriage contracted otherwise than prescribed by the Catholic Church is "Legalized concubinage".

We now go back to our first statement that we would not if we could take from any individual the freedom of his own conscience, either in religion or in politics. We do contend, however, that every one is entitled to all the facts from both sides. If a man is willing to trust the candidate put forth by Tammany, having received all the facts, we grant him that privilege. If a man wants to support the Democratic nominee, knowing his stand for strong drink and the devastation which strong drink has brought to the country and the suffering and distress which it will bring to mothers and helpless children in the future when the present prohibition laws are modified, then we grant him his legal right to support such candidate and the rest remains between him and his God. If a man would have one to occupy the White House and look out upon a nation of 110,000,000 or 120,000,000 people throughout the United States and consider two-thirds of them as living together out of holy wedlock and their children as illegitimate children simply because the parents have not been married by a priest, or those authorized by a priest to perform marriage ceremonies, then such an individual may follow his conscience unmolested, but as for me and for my house we will never until our last breath support such a man.

We take this course because we believe it is best for the United States. We are citizens of the entire Union and it is every man's duty to work for the best interest of the Union. Could I believe that the nation would be better and happier to have for its President the man nominated by the Democratic party, there would be no hesitation in casting a vote for him. The good of the country is the first consideration. We do not claim that we can see better than people who have different views, but we must vote as we see, giving to conscience the right of way.

The cry to the effect that people are leaving the churches because preachers express them-

(Continued on page 16)

FACING THE FACTS

(A year and a half later—Continued from last issue)

"How are you Deacon Wright?" asked Roland Brinkley to Colonel Robert Wright as they faced each other on the hotel veranda of a northern summer resort. "Tell me about Chase Carlton. You are one of his deacons, I believe. I haven't seen him for a year and a half, and he was then approaching a crisis in his pastorate."

"You would hardly know the church now. Our pastor has worked a transformation."

"I am eager to hear about it."

"Well, our church at that time was in a bad state spiritually. Oh, we were busy with all sorts of church activities, but they were largely of human manufacture. Carlton decided to make the worship idea the central idea in his pastoral program and to try to build his church around that center. By worship he had in mind daily, private worship. You can understand that that was a very high ideal,—something vastly more difficult than merely keeping a lot of organization-machineries whirling and driven largely by external stimulants,—as we had been doing. He had to try to change the church emphasis from mechanics to dynamics and to get a new motive-force working among his members. 'That is my challenge' he said to me one night in my library, 'to get a spiritual motive-force working in my church. That will bring the transformation. But this new motive-force can be generated only while the soul is in close, worshipful communion with God' and then he added with flashing eye, 'Oh, Brother Wright, if I can get my people to pause, even for a few moments, each day in their rushing life—at the beginning of the day, if possible—and go alone and open up their heart and life to God, deliberately face their life under His eye and, with a few Bible verses before them, ask God to speak His will to them through those verses, and to take and fashion their life according to His will, and then LISTEN as He speaks His will,—I say, if I can get my people to do that; and also—after listening to Him—to pour out their confessions and thanksgivings and praises and petitions to Him—if I can get my men and women and my young people, in a quiet place, alone, each day to do that, the victory is won. That is my battle. May God help me.' I'll never forget his passionate words that night. I knew from that moment that a change was coming. Later on he said to me with deep earnestness, 'Brother Wright, if the fire from above is to break out among my members and set my church aflame, surely it must be kindled on the altar of private, intimate, daily worship of God, with the open Bible. Oh, I do not mean,' he added, 'merely reading a few verses and offering a formal prayer. I mean something almost infinitely above that. I mean WORSHIP,—in the highest sense of that word.' He announced no plans, but gradually sowed the seed. He spent several weeks in private study of the matter of worship and seeking to yield himself completely to God. I did not learn this until recently. He lives next door to me and he talks to me almost as to a father.

"His first step was to get us fifteen deacons to studying what the Bible teaches about private worship, or communion with God. He did not try to force us. One of our deacons resigned. His heart was not in the work. But today every one of our deacons observes a daily, quiet season with his Bible. The pastor urged us not to tell whether we sought to worship in that quiet season or not. He wants us to avoid the reporting idea in connection with our religious activities. As to myself, I do not know whether I am any better, or more spiritual, but I do know that the most exquisitely delightful moments of my life are those few moments each morning that I spend alone with my open Bible in the presence of God."

"Did he get his members to follow his plan?"

"I suppose that at least three-fourths of his members observe a daily quiet season and there

are twenty-one homes that I definitely know about, in which a 'quiet period' room has been either built, or set apart,—a place where any member of the family may spend a quiet season and be free from any interruption."

"His larger hope—in fact, his chief objective—is that the members, beginning with a brief worship each morning, will carry that worshipful spirit out into the day's experiences, so that it will finally become a permanent attitude of their souls. I believe that a great many of our members are already developing this habit. But he urges us not to try to worship because he wants us to do so. We must go into God's presence, he said, not to please the pastor, but to please God.

"An interesting fact is that many of the parents are seeking to build up in the hearts of their young children a love and practice of worship. This effort, of course, means much for the parent also. Ah, I wish that I had formed this habit when a youth. If I had, it would have been impossible for me to have done many things which I did.

"One day, near the beginning of our talks, he made a confession to me which seemed to give him great pain in making. He said, 'I have been using my energies in my pastorate here, as you know, trying to keep all this machinery, in the Sunday School, the B. Y. P. U. and other departments, going at high speed. The higher the percentages ran the bigger I considered my success to be. I often had mechanical schemes which I wanted to 'put over'. I always sent my reports to the papers about my general church work for the year and these reports consisted chiefly of figures. In my B. Y. P. U. days I used to try to outstrip every other member in the percentages reached, and when I entered the ministry I brought this spirit with me and I determined that my church should go beyond all others in the high points reached. Our Sunday School, as you know, bristled with Red and Blue contests and the like.'

"This was his confession, but he has dropped all such human expedients. One of our most signal transformations has been in the matter of our public services of worship. People come even from a distance that they may feel the spirit and power of our services."

"I should think that the daily, private worship of your members would have a marked effect on your public services of worship."

"It does. Carlton has given very earnest attention to his public services,—especially his Sunday morning service. He says that public religious services vary as to their chief purpose. The main thought that he has stressed in his morning service is that God is present in our assembly to receive our worship, and that therefore, the one purpose for which we should come to the service is to meet God in worship. The entire program is built around that idea. Nothing is permitted in the service that will draw attention from that fact. For example, when our pastor first began his plan, he was telling his organist, one day, that in the next Sunday's service there would be given an opportunity for silent prayer, and he suggested that he play very, very softly the hymn Sweet Hour of Prayer. 'Yes,' replied the organist, 'and I can introduce some attractive variations.' 'But,' said the pastor, 'that would attract the attention of the congregation away from their praying.' 'Oh, I see', he exclaimed. It broke like a revelation over that organist. He had always played to attract attention. He knew that we had always expected that he would put up the best musical performance possible and that we were listening from that point of view. He knew that our choir had been hired for the same purpose and that we listened to their music as we listened to music at the opera, or musical entertainment. But at the pastor's remark he saw a vision,—a vision of that congregation absorbed in talking to God, with his soft, tender music, not breaking into the prayers, but helping them. And he played just

that way on the next Sunday and he has been playing that way ever since. Everything aims at the one object of turning the thoughts of the people to God who is there in their midst to receive their worship.

"A remarkable thing happened. We soon dismissed our paid choir and formed a chorus choir of our own members. A few months later the choir came to Carlton and said, 'Pastor, you have helped to kindle the love of worship in our hearts and we ask that we may take our place with the congregation at the front where we will find it so much easier to worship than in our present very conspicuous position, where we face the audience.' They also said that the congregational singing was so hearty and spontaneous that no one was needed to stimulate, or lead the singing. The pastor agreed. The organ furnishes all the leadership of the singing that is needed. There is wonderful variety in the singing,—some of it almost as soft as a whisper, and much of it without the organ. Many are the eyes that weep and in many faces is seen a light not of this earth. Many are the burdens that quietly slip from heavy hearts and many have told me that the restfulness and peacefulness of the service alone are worth coming for.

"You will be surprised to know that the pastor never calls on any one to lead in public prayer. 'How do I know,' he asked one day, 'whether the person I call on to pray is in the mood for prayer, or even desires to pray?' He has a horror of such a thing as sentence prayers being offered in regular order by every one in a group. 'A prayer,' said he, 'ought to be spontaneous.' He never asks people to promise to pray for some object, nor to promise to pray at a certain time. He said that God would probably say to us, 'You must not approach me for prayer because you promised the preacher, or because you are one of a group and must take your turn at praying. No, my child, come to me only when your own heart draws you to me.' Carlton says that he knows he has taken an extreme position in this matter and that he certainly does not advise other pastors to adopt it. But he was driven to it by the fearful perfunctoriness and mechanicalness in praying that he found around him. Praying is now a serious business in our church. He frequently gives opportunity for any one to lead in prayer whose heart moves him to do so.

"What are your members doing in the matter of church work and general religious activities?"

"Ah, you have touched the vital point. The one big fact discovered by our church is that people who truly worship God in private day by day and in the public assembly respond gladly and liberally to appeals for cooperation in Christ's world program and for any kind of Christian service. They are our best members and we are the happiest set of people you will find anywhere.

"So worshipful has the making of our Sunday morning offering become that the church decided last December that it was not necessary to call for the usual annual pledge, and the members now give week by week considerably more than before and with vastly more spontaneity and joy. The pastor is constantly holding up the love of Christ as the constraining motive. That is largely the explanation of it all—the love of Christ being held before the people."

"How about your young people's work?"

"We previously had seven unions in our church and they were galvanized into action by the credits and other rewards usually offered in that work. But all such rewards have fallen away. The pastor uttered never a word of criticism of the B. Y. P. U. work. But he quietly and gradually got his young people to spending a brief season each day with their Bible in meditation upon their life, and he expressed to them his earnest hope that they would use that time in genuine worship. His efforts succeeded. Many of them are among our best worshippers. We have nine unions today and you would really insult our young people if you were to seek to

stimulate them by credits and those other rewards which formerly meant so much to them."

"Can you give me the program of your service last Sunday morning?"

"Let me see. Well, as we entered the auditorium the organ was playing very, very softly the hymn Take Time To Be Holy. It sounded like the echo of a call to us from a distance. Quietly each one came in and took his seat. No talking or whispering. The organist struck up very quietly the hymn Nearer My God To Thee. The pastor started singing it at the same time and the congregation promptly joined in. The organ then ceased and the congregation continued the singing very tenderly. It sounded like a prayer. The pastor next stated that a request had come for the singing of a stanza of Rock of Ages. The organist struck the key and the congregation sang the stanza with gladness. The pastor suggested the singing of the next stanza and glorious singing it was. This time the organ accompanied the singing, but without intruding itself on the congregation's attention.

"Next came silent prayer. The pastor said quietly, 'Here is an opportunity for each one to say to God whatever his heart may prompt.' The organ played softly—even more softly than before—I Need Thee Every Hour. It helped to create a favorable atmosphere for prayer and one felt sure that many hearts were communing with God. A large number of hands were lifted, indicating burdens for which prayers were requested.

"Next came the reading of the scriptures after the pastor had said, 'How many of you desire a special message from God to your heart? I shall read from the Bible and if you will listen, expecting a message, not from the Bible, but from God to you, through the passage, I am sure you will get it. Listen as if God were standing back of this Bible speaking through these words directly to your heart.' Very slowly and distinctly he started reading, every word sounding out clearly over the large congregation, and, from the stillness and reverent attention, you felt sure that through those words many hearts were getting their message.

"Next came the offering, which in some respects is the most impressive feature of our service. The pastor says that this offering is the effort of the people to say to Christ, with a part of their possessions, 'Master, I love you'. The pastor often offers a brief prayer, or more often has a silent prayer, and then the deacons move slowly among the people receiving their 'love gifts', as the pastor calls them. The organist usually plays very, very softly some appropriate hymn like I Gave My Life For Thee. Frequently there is no playing. Of course no one comes up the aisle during those moments. In fact the pastor has gotten the congregation in the habit of being in their seats at the opening, for the late comers have often to wait a good while at the doors. No announcements are made, but they are printed in the church bulletin which is distributed at the door after the service.

"Then came another hymn which was a rich outburst of joyful praise, and then came the sermon, which I need not try to describe, except to say that you feel while our pastor is preaching that his chief thought is the presence of God. He never lets us forget that. He is really a wonderful preacher.

"At the end, last Sunday, there was no hymn, but a brief prayer, and then the people remained seated for a moment in quiet meditation, and then, here and there, they arose and, one by one, went out of the room with the spell of the sermon and the service still upon them, and without speaking to any one until they reached the spacious vestibule, and even then there was no boisterous talking. Oh, it is a rich experience for us,—just what poor, strained, worried, perplexed, tempted humanity needs.

"But now comes the most interesting fact of all. Do you know that that worshipful spirit in our church has become contagious, and has

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

ANSWERING BROTHER J. A. LEE CONCERNING THE CLINTON CONFERENCE

On page 5 of the Sept. 13 issue of the Record, Bro. J. A. Lee, of Rolling Fork, writes concerning the five things he learned at the Clinton Conference Aug. 29-30. The third thing he said he learned was from me concerning Stewardship and Budget work. In answer to what Bro. Lee said, I wish to make the following observations:

1. I am not acquainted with Bro. Lee, neither is Bro. Lee acquainted with me. He is opposing Stewardship and Budget work because he seems to think I, as Director of this Department, am trying to tie the hands of the pastors and render them helpless in their work. If Bro. Lee knew me, he would know that I have been a pastor for fourteen years, and that no man regards the office and duties of a pastor more highly than I, and no man abhors more than I the organization and individual that would tie the hands of a pastor and weaken his influence and power for service.

2. Bro. Lee quotes me as saying, "There was a time when the pastor was considered the key to the situation, but that time is passed", and "that the pastor is now powerless apart from the budget man". If Bro. Lee could remember correctly, he would know that I said no such thing.

3. All the pastors in the State were called to meet at Clinton. We were discussing plans by which we could best solve our denominational problems, and enlist and develop the members of our churches. One brother took the position that we should use each association as a unit for our organized work, and that we should have an organizer in each association to enlist the sympathy and secure the cooperation of every pastor and church in the association, and to assist the pastors in every way possible in developing each of the churches along all lines of denominational work. He referred to the associational organizer as the key man in the association, and emphasized the fact that if the organizer functioned properly he could enlist the cooperation of each pastor and church, but if he did not function properly some of the pastors and churches would not cooperate with our work.

Another brother took the position that each church in our state should be recognized as a unit for our cooperative work, and the pastor as the key man, and that if each pastor functioned properly the members of the churches would be enlisted in denominational work, while if the pastors did not function properly the members could not be enlisted. These brethren spoke on Wednesday night.

On Thursday morning, I was given fifteen minutes in which to present my plan of organization for Stewardship and Budget work. I said, "I think both the brethren who spoke about the keys were correct. In my judgment, we should, as a state, consider each association as a unit for our work and should have in each association a lead-

spread, not only to other churches in our town, but to other communities. Not that other pastors, or churches, have copied our methods, but individual members of other churches are observing the daily season of private worship. It is revolutionizing our town and churches. One pastor started it. My conviction is that the pastors of the South hold in their hand the key to our entire denominational situation. I do not mean that every pastor should start a worship program. Pastoral plans differ and each pastor must, of course, work out his own destiny. We laymen can not go ahead of our pastors. They are the only ones who can lead our denomination in changing its present defeat into a world-wide triumph."

er, whose duty it shall be to lead each pastor and church to cooperate with us in our Stewardship and Budget work. If we use the association as a unit, then the Stewardship and Budget leader will be the key man in the association. I also believe that within each association we should look upon each church as a unit within the association, and as such, the pastor should be recognized as the key man in the church. The pastor IS the key man in the church, but if we use the association as a unit for our work, we must look upon the associational leader as the key man in the association. If we adopt this plan, we will, therefore, have two key men in each association. The associational leader, the key man in the association, and the pastor, the key man in the church." I gave the illustration Bro. Lee referred to to emphasize the importance of these two key men working together. I said, "We may have a Stewardship and Budget leader in each association, but if they do not cooperate with the pastors, these leaders will not lead us out of our present condition. On the other hand, if the pastors do not cooperate with the associational leaders, the pastors will not lead us out of our present condition, while, if they all cooperate with each other and pull together, they can, we believe, solve our denominational problems and lead us out of our present condition." I explained my plan of organization, and the pastors who were present voted unanimously to approve it and to recommend it as being as nearly perfect as any plan they knew. (This plan is given in detail on page 7 of the Sept. 13 issue of the Record.)

Bro. Lee has apparently forgotten my referring to the association as a unit, and seems to think only of the local church as a unit. He has, therefore, changed my words so as to lead his hearers to believe that I was saying, "The pastor is no longer to be considered as the key man in the local church, but that the associational budget man is the key man in the local church, and that the pastor is not to do anything until the budget man commands him, and he is to do only that which pleases the budget man, and that he is powerless apart from the budget man". As a matter of fact, my suggested plan does not interfere in the least with the work or authority of any pastor, which may be seen by anyone who will read my plan as set forth in the Record on the above named date. This plan, if put into effect, will, on the other hand, strengthen the pastor, and give him more freedom to do the work whereunto God has called him.

4. Bro. Lee, who has never had anything to do with our Stewardship and Budget work, tells us that he is bitterly opposed to him and his work. He then quotes another pastor, who has recently had our budget man with him in a Study Course, as saying that, "He believes that this budget man had given his people more information (concerning Stewardship and Budget work), and done them more good than he had been able to do for them in three years". So, there you are—the one who has never had our Stewardship and Budget worker with him and who does not understand his work is bitterly opposed to him, while the one who has recently had our Stewardship and Budget worker with him and who understands his work is for him and highly appreciates his work.

5. Bro. Lee asks that someone please answer this question for him, "What did the pastors do, or how did they get along before the budget man came on the job?" This is a fair question, and I will, with pleasure, answer it for him in these columns in the near future.

—G. C. Hodge.

Mississippi Woman's Missionary Union

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Miss Mallory is Coming

We are so grateful that our Miss Mallory will give us a week in October. Her splendid messages will be such an inspiration, coming just at this time, when the State Week of Prayer is on and preceding the December Week of Prayer; and dealing largely with the Ruby Anniversary Aims. Every woman of us will want the privilege of hearing her speak. She will give messages in each District as per schedule given below.

Sister, if it will not be possible for you to attend the Meeting called in your own District, please try and attend the one nearest you in an adjoining District. The meetings were placed mostly in the afternoon at the request of the sisters who attended our District Conferences recently. From all portions of the State it will be possible to drive to one of these Meetings and have time to return home that same evening.

Itinerary for Miss Mallory

Hattiesburg—Friday, P. M., Oct. 5th.
 Brookhaven—Sunday, A. M., Oct. 7th.
 McComb—Sunday, P. M., Oct. 7th.
 Jackson—Monday, P. M., Oct. 8th.
 Sardis—Tuesday, P. M., Oct. 9th.
 Clarksdale—Wednesday, P. M., Oct. 10th.
 Tupelo—Thursday, P. M., Oct. 11th.
 Starkville—Friday, P. M., Oct. 12th.

Wanted

Mrs. J. A. Lee, Rolling Fork, Mississippi, wants about ten copies of "Quiet Talks on Prayer" by Dr. Gordon. Her society will be glad to buy second hand copies, or will be pleased to borrow same, if they are not for sale; and will pay postage both ways. Some Society that has finished the study of this book will confer a great favor on these sisters if they will answer Mrs. Lee's request.

The Sunbeam Band at Iuka was organized with ten members last May. They now have 23; and 21 are regular in attendance. All except three take World Comrades, and they propose to subscribe right away.—Mrs. R. A. Scott, Leader.

Our Financial Standing

The Apportionment Table given each State Secretary at the last Convention, in Chattanooga, allots to Mississippi W. M. U. as her Ruby Anniversary Aim, \$138,700.00. This includes all gifts to the Co-Operative Program, whether given directly through the church budget, or given partly in that way, and partly through love gifts to certain Co-operative Program objects. It also includes our W. M. U. Specials.

According to the report of our Treasurer, Mrs. W. C. Lowndes, we gave to above named objects for our first two quarters, \$67,480.17. By doing a bit of subtracting, we will find that we were behind at the close of the second quarter, \$1,689.83. It is such a little bit that your Secretary feels almost like saying, "ONLY"—this amount.

But, beloved, we dare not think of it as a little bit, for fear we grow careless and fail to meet our full quota. And surely we will not fail this Ruby year. Indeed will it not be splendid if we go beyond our quota? It has all along been the ideal of your Secretary that we reach—not just

\$138,700.00, but \$150,000.00. She has wanted this sum so much that she apportioned to each District just one-sixth of this sum. Your Vice-Presidents are working for this. Will not each one of us labor with them to this end?

We shortly go into the Week of Prayer for State Missions. We are asking that your liberality may abound to the amount of \$12,000.00. Your State needs it. We can give it. Let's do it.

Then early in December we shall pray together for Foreign Missions; and give our love gifts to the Lottie Moon offering. Certainly we shall then reach the suggested aim of \$22,200.00.

While we consider these figures we will continue to pray daily, hourly; earnestly.

Talks on Our Week of Prayer Program

Calls are coming for helps on Talks asked for in the Week of Prayer Programs. We are so pleased to note this interest. We are replying to each letter and sending certain helps.

But, beloved, some of the Talks were asked for that you in your own society might give them prayerful and personal consideration. Thus, "What shall we do to meet our Ruby Anniversary Aims?" That is, what shall your local society do to meet these aims. Only you can tell. Again, "A heart to heart talk about the Co-Operative Program". Look in the leaflet sent you on "Co-Operative Work in Mississippi" until you come to your own association; then find your own church, and THEN see how and what you should do.

Again, "Why I believe in Christian Education." Personally I do not know why; or whether you do or not. I want to find out. Hence the question. By writing to the Orphanage and to the Hospital you can get specific information. I regret that we have no extra copy of August issue of Home and Foreign Fields. Ask the neighbor who subscribes for the magazine, if you do not yourself subscribe.

The Influence of One Woman

The sarcophagus of Florence Nightingale is in the crypt of St. Paul's Cathedral in London and is not more than twenty paces from that of the Duke of Wellington. Her influence on the world has been great. Nursing, as a profession, may be traced to her as the knowledge of bacteria may be traced to Louis Pasteur. Yet when she went to Constantinople to nurse the soldiers in the Crimean War she was laughed at both by the soldiers and civilians.

The soldiers said, "The war office must be crazy to send a woman down here. War is a man's job. This little slip of a girl will only be in the way. She'll probably die on our hands and then there will be an investigation and a lot of silly rot."

"Yes," a general agreed, "it will be bad for the discipline. These girls coming down here and pampering the soldiers—a fine state of affairs, I say. And they expect us to win the war with petticoats around."

"A silly business," an old campaigner agreed. "If the men are going to get well, they are going to get well and if the men are going to die they are going to die."

Thus the soldiers went on growling while the "slip of a girl" went on with her work. Soon she

had converted all hearts and when her shadow would fall on the pillows of the sick soldiers they would turn and kiss her shadow.

The Red Cross nurses were called during the days of the Great War "roses in no man's land." And Florence Nightingale was the original stalk upon which many roses grew.—From The Canadian Baptist.

Suggested Leaflets

Supplement to Program October—Where Our Money Goes

	Cents
What Do I Owe? (Devotional Poem).....	2
Brother Brown and His Gifts.....	3
Her Offering	3
Plain Talk on Going to College (Christian Education).....	6
"That the World Might Believe" (Missions).....	3
A Strange but True Story (Missions).....	2
Tithen Eggs	4
When Backward Went Forward (Hospitals)....	3
Farming Eden (A Stewardship Dialogue).....	10
America's Call to Service (A Pageant of Stewardship).....	10

VALUE OF PREPAREDNESS By Louis J. Bristow, Superintendent

It was a cold, raw, January morning,—cold for New Orleans. Frost had been seen by the early risers. It was about eight o'clock. Nurses, doctors, internes, housekeepers, orderlies, maids and others were engaged in routine morning duties. Nothing unusual was happening. At the telephone exchange the operator heard the usual "BUZZ-Z-Z" and answered in her usual soft, placid voice. Only she heard what was excitedly shouted into the transmitter at the other end of the line. Calmly she received the message,—it was not unusual for her. Without haste she plugged certain signals. Instantaneously the emergency room, the surgical department, internes' quarters, directress' office, admittance clerk all knew that a terrible accident had happened and soon the broken, bleeding bodies of the victims would be hurriedly brought in by excited men, unaccustomed to such experiences. They would not be able to understand the unruffled, deliberate conduct of doctors, nurses and attendants. They would not understand how everything needed was at hand; how few words were necessary, and how every need was anticipated,—thus enabling quick relief to the sufferers and the best service.

Some of us knew. It was the well-nigh perfect organization of the forces and their excellent training. It was the professional preparedness and the Christian character of the personnel which constitute the Southern Baptist Hospital in New Orleans.

A church bulletin comes to our desk with an advertisement of "Hoover Dry-Cleaning Plant".

There are said to be 340,000 Indians in the United States, 193 tribes, scattered over all the states, but most of them live in Oklahoma, many in Arizona and South Dakota. Most of them who are of age will vote this year for the first time.

The Baptist Record

Published every Thursday by the
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Board

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R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

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advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Missis-
sippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

A New Baptist Church

Friday night, September 14, 1928,
a Baptist Church was organized at
Camp Ground Consolidated School,
located three miles north of Water
Valley, in Yalobusha County. After
preaching by Rev. R. L. Breland,
of Coffeeville, the matter of or-
ganization was discussed and by
unanimous vote it was decided that
it was expedient to go into the or-
ganization. The presbytery con-
sisted of Elders J. M. Metts, of
Water Valley and R. L. Breland, of
Coffeeville, Deacon G. E. Denley, of
Elam, W. M. Vanderberg, A. A. Wal-
ker, Jr., O. E. Hallman, J. J. Bird-
song and E. A. Johnson, of Water
Valley. J. M. Metts was elected
Chairman and A. S. Reed Clerk.

The Chairman read the Church
Covenant and Articles of Faith of
a Baptist Church and those pre-
sent who were to go into the or-
ganization voted to make them their
rule of faith and practice. The
Council then voted to go into the
organization, the members voting
also to organize. The church was
given the name of Camp Ground
Missionary Baptist Church.

The following composed the chart-
er members of the new church com-
ing by letter: Brandon Jones, Mrs.
B. Jones, Lem Jones, Mrs. L. Jones,
Miss Lottie Shipp, and J. H. Hen-
derson.

The following came by profession
of faith and were baptised last Sun-
day: Miss Ruth Henderson, J. B.
McCain, W. M. Donaldson, Mrs. Mo-
zel Donaldson, Mrs. Lora Hender-
son, Earl Rushing, Miss Nona Gore,
Miss Rixie Garner, A. B. Smith,
Harry Sartan, Henry Craven, Otis
Wilbourn, Billie Wilbourn, James C.
Martin, Miss Juanita Dodson and
Miss Margrett Henderson. Total,
28.

Prof. A. S. Reed was elected Clerk
and Rev. J. M. Metts is pastor. Dea-
cons to be selected later. Prospects
are good for a working church. A
modern church building is to be
constructed as soon as possible. In

The Orphanage Signal

Conversation with Dad

"Daddy, I am just going to quit
cooking if we don't get a stove. I
feel just like running off every time
it comes time to go to the kitchen,
trying to cook about a thousand bis-
cuits on that old piece of stove,
with the doors broke off and the fire
falling through, is enough to make
anybody want to quit."

"Well, my dear, don't you worry,
the church at Forest sent us a check
and also Mrs. R. H. Wiggins, Lena;
Mrs. J. T. White, Hub; Pachuta
Sunday School; Sardis B. Y. P. U.,
and the W. M. U. of New Hebron.
So, you see if that keeps up Daddy
will soon be bringing a stove in."

"Now, won't that be nice, but do
you reckon they are going to keep
it up?"

"I think they will."

"Well, if they could see all the
scars made by the burns on the girls
here with that old piece of stove
they would."

(Another little girl approaches.)
"Daddy, run quick, a little girl has
broken her arm!"

(Rushing out I found a crowd of
little girls bringing the little tot in.)
"Run someone quick, and get the
car. How did it happen, girls?"

"Standing up on the see-saw and
fell off."

"That's too bad. Get Daddy's arm
brace, quick."

"Daddy, have I got to go to the
hospital?"

"Oh, yes."

"Are you going with me?"

"Yes, sir."

"Well, Daddy, I don't mind going
if you are going. Do you reckon
they will put me to sleep?"

"Oh yes, they will put you to
sleep."

"Are you gonna stay with me and
let me hold your hand?"

"Yes, Daddy is going to stay right
by you. Daddy never leaves his lit-
tle darlings in the operating room."

"All right then, Daddy."

(The following day, a boy from
the Dairy Barn.) "Say, Daddy, have
you heard about the new calf?"

"Why, no, what about it?"

"We have two new calves, and we
get lots of milk now."

"That's fine."

(Another boy approaches.) "I bet
you can't guess what we got?"

"No, what?"

"A big coop of chickens, about
thirty-five."

"Sure enough, where are they
from?"

"The Sunday School Class of Gre-

nada."

"Well, that's fine."

"What are we gonna do with them,
Daddy?"

"We are going to eat them. I just
had a letter from Mr. Nelson saying
that they were sending them and
they would come and bring some
cakes and we would just have a feast
Sunday."

"Oh, isn't that fine? Listen fel-
lows! We are gonna have chicken
and cake Sunday."

"Are we?"

"Sure, Dad said we were."

(Another boy.) "Listen, Dad, are
we going to get to go to school at
all this year?"

"Yes sir, I hope so, if Baptists
give enough money."

"Fine, Dad says we might go to
school this year."

(Two girls approach.) "Daddy,
we want to talk with you."

"All right, what will you have?"

"Daddy, we feel like we just as
well leave if we can't get to go to
school, with everybody pointing at
us, saying we don't know anything.
I just don't understand why we can't
go to school like other children?"

"Well, my dears, Daddy doesn't
understand it either, but some day I
hope it will come out all right. Dad-
dy hates that so many of you are so
disturbed about school, but there
isn't anything that I can do, as we
don't get enough to even feed you,
to say nothing about hiring a teach-
er."

"Well, Daddy, if I have to stay
out of school this year I will be
ashamed to enter next year, because
all the girls of my age on the out-
side will be in a higher class and
everybody will think I can't learn."

"Oh yes, Daddy, what about the
Thanksgiving cars?"

"Well, I am trying to get every
Baptist home to give something for
the Thanksgiving cars. If our Asso-
ciations will all organize with a
chairman and its committee consist-
ing of a member in every church of
the Association, all of them to get
up provisions for the Thanksgiving
cars, and to make an offering on
Thanksgiving day, we will get
enough stuff and money that you
won't have to go hungry or cold all
the winter."

"Wont that be nice? You reckon
they will all do that?"

"Well, I have heard from about
twelve and they have all done it al-
ready."

"That sounds good to me."

(Continued)

Warning

Don't forget, the Thanksgiving
car is going to run over your road
this year. The date will be given
you soon, so begin now to help to
gather in provisions and supplies for
your Home.

Our Needs

Winter gowns and night shirts for
girls and boys of all ages. School
shirts and pants for boys from 6 to
12 years of age. Shoes from size
1 to 8½. Provisions of all kinds are
always in demand.

B. E. Massey,

Supt. Miss. Baptist Orphanage.

cently and united with Bethel
Church. The new Camp Ground
Church, however, gives the county
her quota of 20, still.

WALNUT GROVE, MISS.

On August 26th, our noble pastor,
Rev. C. T. Johnson, began a great
revival meeting at Walnut Grove,
with his son, Silas, leading the sing-
ing. The meeting continued through
the first Sunday in September.

Interest grew with each service.
Bro. Johnson preached the good old
gospel in a plain, practical, effective
way. He preached a full, clear, soul-
stirring gospel.

Many of our young people have a
new conception of Christ as Saviour
and are happy and determined to
give to Him their very best service.

Silas won all hearts with his sing-
ing and his sweet way of leading
the choir. He is destined to become
one of our best gospel song leaders.

Every afternoon at four o'clock a
Booster meeting was held at the
church for the children. These meet-
ings were conducted by Silas. They
were well attended by the children,
and good work was done. Their
sweet little voices helped very much
in the evening song service.

There were twenty-two additions
to the church, fifteen coming upon a
profession of faith and seven by let-
ter. The church membership was
greatly revived. At the baptismal
service, there were two more pro-
fessions of faith, making a total of
seventeen for baptism.

We have three fine B. Y. P. U.'s
in our church; all are functioning
nicely under their leaders.

Our Sunday School is one of the
best in Leake County. We are
striving to reach the Standard.

The church is moving along nice-
ly under the budget system. The
Baptist Record is now going into
every home in the church, therefore
we are 100% for the Record.

Bro. Johnson is a great leader as
well as a pastor and is loved by the
church.

—Mrs. J. I. Vance.

A young lawyer pleading his first
case, had been retained by a farmer
to prosecute a railroad for killing
twenty-four hogs. He wanted to im-
press the jury with the magnitude
of the injury.

"Twenty-four hogs, gentlemen.
Twenty-four; twice the number
there are in the jury box."—Ex.

Virgil Posey

Available as Song Leader in Re-
vival Meetings. Address 116 Lemon
St., Jackson, Miss.

the mean time the church will wor-
ship in the school house.

NOTES AND COMMENTS

Sorry to lose Rev. A. L. Ingram
from our State. He has been pastor
at Lyon and Jonestown for two
years. He goes back to Texas.

Rev. W. W. Kysar has accepted
the pastorate of the First Baptist
Church of Philadelphia, Miss. He

has done a great work as one of
our evangelists these three years.
He will doubtless do well at Phil-
adelphia.

The writer is at Hannibal, Mo.,
assisting Pastor Thos. J. Smith in a
revival meeting. Will be away until
last of month.

The New Liberty Baptist Church,
Yalobusha County, dissolved re-

SEES CATHOLIC DOMINATION IF AL SMITH IS ELECTED

Lonoke, Ark., Aug. 18th, 1928.
Editor Gloucester Record:—

Would you permit me to humbly reply to your correspondent in your issue of the 17th inst., who signs himself as 'Amans Veritis', which means 'A Lover of Truth'? He gives four reasons why he is for Al Smith for President. His first reason is that he, Smith, was chosen the Standard Bearer of his party by the Houston Convention by unanimous vote. In this he is sadly mistaken—he received some 843 votes out of a total of 1165, and all of those voting against him were from the Protestant South.

I wonder if this 'lover of truth' knows that out of the total delegates in that Houston Convention that just 843 were Catholics? Does this fact impress this lover of the truth? Why should he not claim his own?

In this first reason he also enumerates as a potent case for his support the fact that during Reconstruction days the Republican party was in power and the carpetbaggers swept down on the South and gave us many negroes in office. I wish to say that I remember those days, too, but if your 'lover of the truth' is sincere he knows as I know that those were days when irresponsible adventurers came down here without the knowledge or sanction of the Republican party or those in power at the time. Had they supported and approved their course of opposition down South we would have never overthrown them as we did. Therefore, 'Amans Veritatis' does not love the real truth.

His second reason for supporting Al Smith is that his administration would tend more for southern development than one under Herbert Hoover.

What fallacious reasoning? For the last 60 years and more the South has been like a step-child in governmental affairs and has only progressed as it has by force of its natural advantages in spite of being Democratic always. Under a condition of voting one way all the time, ask yourself, Mr. Lover Of Truth, why should we accept any favors at Reppublican hands when we vote only one way? Why should a Democratic administration show us any favor when they, too, know we are always going to vote just one way? Therefore, we lose with either party in power! What fools we mortals be! Southland and the God of our Fathers, behind some big fat negro, permit me to tell him, what these Smith-Robinson democrats are doing with the negro right now. The first negro political club, 200 strong, was organized on West Ninth Street in Little Rock, Ark., recently with the avowed purpose of electing the Smith ticket. This club was within a short distance of Senator Joe Robinson's home. Do you dare deny it? Then, too, look at a negro district in the corrupt city of St. Louis where a negro was nominated on the Democratic ticket for Congress, against a white man. Now then, 'Lover of The Truth', what say ye? I say

let this old time worn question of negro domination alone, for we who solved it during troublous times will be able to care for it for all future. Then, too, I fondly believe in treating all mankind square. Christ said 'render unto Caesar that which is Caesar's and unto God that which is God's'.

His third reason is that Al Smith is a victim of religious bigotry and a tidal wave of demagoguery. 'Lover of Truth', you may know a little of the Latin language but you are sadly ignorant of history. Go hunt up some authentic history and tell your people about that tragedy on the confines of Lake Constance, where dear old John Huss and Jerome were burned at the stake simply because they taught that all mankind had the right to read the Old Bible and worship God as his heart dictated to him was right. In the city of Prague their house of worship was cut with port holes so that those worshipping might be defended against attack during their hour of church service. Who was it that disturbed them—read and you will see that it was the Catholics. Do you wish this to happen in our Southland? Just such articles as you have written invites its repetition.

You think about bigotry—how unjust we have had Protestant rule in these United States for more than one hundred and fifty years, and can you tell the truth and say that anyone has ever interfered or even annoyed you while you were paying devotion to your God?

Then, too, friend 'Lover of Truth', will you tell me if it was Protestant bigotry when 60,000 Protestants were slain on St. Bartholemew's day when they were invited on a feast of good-will by the Catholics? Do you want to see these rivers of human blood run at high tide again?

Then, too, why did Queen Mary, a Catholic bigot, have Lord Cranmer burned at the stake? Simply because he would not denounce his Protestant faith and permit only Catholic priests to read to him King James' version of the Bible taught how to worship his God.

You may claim that this was of days long since and that they are different now—alright—then who and why were 1500 Masons stood up against a wall last year and shot down without a chance of defense?

Then, too, come here and I will go with you to a farm near here where live some brothers by name of McNeil who have recently come from the Catholic Free State in old Ireland—ask them why they immigrated to Protestant America? One law for Catholic and another for Protestant, and when these laws robbed them of all of their property they were glad to get over here alive. Do you wish to vote for a people who believe it is just and right to persecute one people because they worship God different from the way they do? This 'lover of Truth' has as his fourth and last reason for supporting Al Smith, visions of Tea Pot Dome and other irregularities during President Harding's administration. You verify that you love truth—has it or it's

like ever happened before? Tell the simple truth if you love it, and you must acknowledge that during President Wilson's administration the great sum of \$640,000,000 was appropriated for building airships and was one ever builded? Did you believe in supporting Wilson in his idea of the League Of Nations? If so, do you know what your Bible says about it? Say friend, you have just been misled—you do not realize that to elect Al Smith as our President will force the fulfillment of what John saw on the Isle of Patmos. Just read Revelation 16 and 17 in Schofield Bible. I know that Catholic rule is coming in time, but it is dependent on man and his sinful state and he has it in his power to delay it. The two tribes of Benjamin and Judah delayed their deliverance into bondage 125 years after the ten tribes went into bondage simply because these two tribes had four separate revivals of religion of true faith and God mercifully delayed it until they too got to worshipping only the Gods of the different ites. Is it not high time that we as God's children were turning to Him in earnest supplication that we too might not be delivered into Catholic bondage as was Mexico? Do you want your children 'Mr. Lover of Truth' to become Peons? Look down the years to come, and very short years too if Smith is elected and see your children in the depths of poverty and ignorance coming to the point of denying the faith you now believe as true; and worshipping idols. Do you want your children to believe you a heretic? If you do then go on and vote for the party lable—Smith and Robinson.

You know as well as I do that Catholics believe in the doctrine of ignorance breeds devotion, and as a consequence the Catholics do not believe in the common school that furnishes your child and my child a common school education. Turn over your child to the Catholic Parochial school and ere he or she reaches the age of ten years and they are then confirmed Catholics and you then cannot turn them. Pursue your course you 'lover of truth' and you will 'sew to the wind and reap the whirlwind'. I can stand it if you can. Who was it that did their dead level best to force the United States into war with Mexico? Tell the truth and you will say it was the Catholic Knights who flooded this country with a pamphlet with the title of 'Red Mexico.' Who put them out? It was the Supreme Council of the Catholic Knights at New Haven, Conn. One was sent to me and I have it now. Why did they want us to fight Mexico? Simply because they wanted a law to give them preferential rights over all other religious sects. They refused to obey the law and with them in power in our Country they will demand they have their religion declared the State Religion, with rights denied to us Protestants, but protected and enforced by law. Is that what you want? Then, too, let's look at the two candidates for President. Mr. Hoover was left an or-

phan at 7 years of age—worked his own way and by his own efforts was graduated at Leland Stanford University. He and his wife both are Protestants, both being ardent workers in the Quaker, or United Friend Church. He and his career is a living example that a poor, even an orphan boy, by living a clean Godly life and by his own efforts may reach the highest office in the gift of the American people.

What is Smith's record? It was conceived in the form of a beer glass, nurtured on tribute from houses of illfame and the saloon crowd; and propagated by the iniquities of Tammany Hall, the most corrupt political semi-religious Catholic organization that ever existed. When you speak of Tea Pot Dome, forget not the iniquitous reign of Tweed and his gang, Croker, Murphy and on down to the present day of each and every Grand Sachem orgle of corruption. If you love the truth tell it all.

What do you and any of your followers think of any man offering himself as the first and great man of this Nation, who from every pulpit warns you of his corrupt life and purpose? Is this the kind of man you will point your boy to as the pattern for him to emulate? Which one of the two candidates will you tell him is the best for him to follow? All I ask is tell the truth.

Your greatest trouble is you have forgotten sacred principles, and now you are bowing down to the idol of a Democratic label—pure and simple. Then too you are following the selfish advice of politicians who have been getting their bread and meat and empty honor from that idol of the Democratic label. They are simply using you and those like you for their own selfish gain and we fool Southerners heretofore have not recognized they were our very worst enemies. Go on and listen to the oily music of Pat Harrison and all others who are feeding at the Democratic fountain, and when it is too late then you will wake up, that we had best been voting for men and the principles that they are standing firmly for. To hell with Party Labels if they do not stand for our Constitution and our betterment.

Let me now warn you and all dear old Mississippi, the State that gave me birth, that this Nation is now facing the greatest crisis of all past history. The North and East and West is so contaminated with Catholicism that unless the Protestant South now proves true to their country and their God then my fellow countrymen we can really expect the beginning of the pouring out of the vials of wrath as John tells us of in the book of Revelation. It is up to Southerners to prove their faith—whom will you serve?

As for Arkansas and her people, even though we are encumbered with a once loved citizen, we are going to prove true to the God of our Fathers.

May God in His infinite wisdom endow you with the hardihood to do likewise.

Yours sincerely,

H. N. Street, M.D.

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The Children's Circle

Mrs. P. I. Lipsey

Colorado Springs, Col.

My dear Children:

I am more than twelve hundred miles, I think, from the nearest one of you, but I'm thinking of you just as I did in Mississippi. I am sitting tonight in front of a fire of pine sticks and logs in a fire-place 4½ feet across, with andirons 2½ feet high. It is bright and cheerful and warm, and we are talking with the dear son and daughter of things that happened years ago. Of course, we don't have a fire all the time, but generally at night, and sweaters and coats are in constant use. That is a contrast to the electric fans that people were sitting by when we were at home, isn't it?

I am anxious to hear how you are all coming on, how much you like your teacher, how well you are doing in your new grade. You must all work hard in school this year.

Write to me when you can. My box of letters is not so very full now.

With love to you all,

Mrs. Lipsey.

West, Miss., June 29, 1928.

Dear Mrs. Lipsey:

The Centerville S. S. is sending \$4.00 for the orphans. Yours truly, Clara McLellan, Sec.

Thank you and the Sunday School so much, Miss Clara. Dr. Lipsey supplied at your church for quite awhile some years ago.

Hattiesburg, Miss., R.

Dear Mrs. Lipsey:

When I wrote before I was a little boy 6 years old, and now I am a big boy 7 years old. I am sending 25c for the orphan children. I helped Mamma by cutting grass in the yard and carrying some fertilizer in the garden and putting it out to the plants, and she gave me the money and I am giving it to help the little orphans. I have a little dog and two little kitty cats for pets, and a little nephew 10 months old. He is the sweetest pet. I have only one brother, 24 years old, and one little sister older than he is died when she was one year old. Grandmother has been sick since I wrote before, but she can be up now, but is not real well. Don't you guess I had better close now and give more room for another little boy? Love to you and all the Circle friends.

Archie Donald Graham. This is a nice and chatty little letter, Archie. The time for grass-cutting will soon be over, now, and I hope you and Mamma will get up some other way to make some money, for Miss Gladys at the B. B. I. needs it. Thank you so much for the hand-made money for the orphans.

Victoria, Miss., June 23, 1928.

Dear Mrs. Lipsey:

I have been reading The Children's Circle a long time, but this is my first time to write. I am 10 years old, and will be in the sixth grade next session. I have three brothers. I am sending 25c for the little orphans. Please put this in print. I am, your friend,

Ruth Carrington.

You are interested in school now, Ruth, I know, but you must find time to write to us again soon. Thank you for the money. Don't forget Miss Gladys.

Allen, Miss., June 26, 1928.

Dear Mrs. Lipsey:

I am a little girl 8 years old. I want to join your happy Circle. I'm sending 50c for the little orphans. I made it caring for my sister's baby. He is sending you a letter, but his Mother is writing for him. I want to send some to the B. B. I. girl next time. Your little friend,

Thelma Barksdale.

You will be sending some soon, Thelma, for Miss Gladys, I am sure. We are grateful for the fifty cents for the Orphans.

Pinola, Miss., Aug. 7, 1928.

Dear Mrs. Lipsey:

We are two little girls—Dorothy, age 8, and Maxie, age 6 years. We are sending 30c for the B. B. I. girl. We go to school at Pinola school. Will soon begin and we will be so glad. Our Mother and Daddy are both living, and we are so thankful. We have one little brother. We will close for this time. Love to you and all the Circle.

Dorothy and Maxie Lee.

So you both vote that you are glad, girls, to go back to school. I think there will be more glad than sorry. Mightily obliged for the 30 cents.

Brandon, Miss., Aug. 6, 1928.

Dear Mrs. Lipsey:

I am a little girl 9 years old. I am a brunette. Have black eyes and black hair. I want to join the Circle. I have 2 pets, a little brother and a little sister. I help Mamma all I can. Grandma reads the children's letters to me. I am sending a dime for the orphans. I am in the fourth grade. I love to go to school. I go to S. S. when I can. I hope this is printed. I want to surprise my Daddy. Agnes Kersh.

Well, Agnes dear, you have the sweetest pets of all. I had two little pets with me last week of the same kind. Thank you for the money.

Enterprise, Miss., Aug. 17, 1928.

Dear Mrs. Lipsey:

I am a little girl 12 years of age. I will be in the sixth grade next year. I go to the Junior B. Y. P. U. and S. S. every Sunday. I am a member of the Enterprise Baptist Church. We get The Baptist Record. I like to read The Children's Circle. I am sending 10c for the Orphanage, and I will send more next time. I guess I better close. Your friend, Mattie Colen Bogan.

I was in Enterprise once, Mattie, at the time of a great flood, a long time before you were born. Perhaps someone there remembers the flood. Thank you for the money, and come again.

Crenshaw, Miss., June 28, 1928.

Dear Mrs. Lipsey:

Here is \$3.00 for the Orphanage. Mr. and Mrs. J. W. Wright \$1.00 Mr. A. N. Wright 1.00 Mr. and Mrs. J. N. Morris 1.00 All from Longtown Baptist Church. J. N. Morris.

I am late in acknowledging the kind contribution from these friends, but it has swelled our amount, and gone to bless the orphans. Thank you very much.

Burnsville, Miss., July 12, 1928.

Dear Mrs. Lipsey:

I am a little country boy 12 years old. My Father takes The Baptist Record. I enjoy reading the letters very much. I go to S. S. every Sunday. I am still blessed with a Father and a Mother, 3 sisters and 2 brothers, for which I am thankful. I go to school every day I can. I studied the fifth grade last Winter. My teacher's name is Mr. John Little. Hoping to see this in print real soon, your friend,

Rutherford Prince.

Cascilla, Miss., R. No. 1, Box No. 2.

Dear Mrs. Lipsey:

I enjoy reading the Circle page in the Record. I am a member of New Goshen Baptist Church. I am sending 20c for the B. B. I. girl.

Yours truly, Imogene Ross. Thank you, Imogene, for the kind words and the money, which go so well together. Miss Gladys is going to school at the Baptist Bible Institute now, I suppose.

Louin, Miss., Aug. 24, 1928.

Dear Mrs. Lipsey:

This is my second time to write. My birthday was the 23rd of June, and now I am 11 years old. I go to S. S. every day that I can. It will soon be time for school to start. Our school will start the first Monday in September. I sure will be glad when school starts. I am sending 10c for the B. B. I. girl. Love to all, Heddie Lee Holladay.

So you are hard at work now, Heddie Lee, are you? And you are another who is glad to go back, aren't you? Thank you for the money.

Durant, Miss., Aug. 27, 1928.

Dear Mrs. Lipsey:

I am a little girl 8 years old. I belong to the Sunbeams and live right next door to the Baptist Church. Our pastor, Dr. Riser, lives on one side of the church and we live on the other side. I do not have a sister or brother, but have just lots of little girls near my age on our street. We play paper dolls and "little dolls" most all the time. Enclosed 10c for the B. B. I. girl. Love for everybody,

Alda Loyd Hays.

We are acquainted, Alda, with your pastor and his wife. Did you ever make dolls out of flowers, and play with them? Roses make pretty ladies. Thank you for the money.

Meridian, Miss., July 2, 1928.

My dear Mrs. Lipsey:

The "Sunbeams" of the Fifteenth Avenue Church voted their collections for May to be sent you for the B. B. I. fund—the amount was \$3.00. They have made a special offering during June for the Orphanage fund, amounting to \$11.00, and wish it to go with the other through your "Children's Circle". We had hoped you would receive it before the end of the month, but several did not bring their envelopes in till yesterday.

It is a joy to read your page. May God bless you in your work.

Sincerely, Clara Hailey Willis, "Sunbeam Leader".

We are very grateful, dear friend, for this fine contribution, which has been divided as you direct. Thank you very much, and also for the kind words about our page.

Georgetown, Miss., Aug. 26, 1928.

Dear Mrs. Lipsey:

I am a little boy 3 years old. I have a little sister about 3 months old. Her name is Helen June Peacock. She sure is sweet. I am learning to say my A B C's and count. One of my cousins is teaching me. I hope to see my letter in print next week if you think it worth while. I am sending 10c for the B. B. I. girl. Much love,

Ray Franklin Peacock.

P. S.—I want to be a member of this happy band of Christian children.

Ask Mother to teach you the names of the capitals of our states, Ray, or perhaps your cousin will. Thank you for remembering the B. B. I. girl.

Seminary, Miss., Aug. 18, 1928.

Dear Mrs. Lipsey:

I am sending you 5c for the B. B. I. girl. I am a little girl 10 years old, and will be in the 7th grade when school starts. I go to S. S. every Sunday. I got the prize for going to S. S. every Sunday for a year. Mrs. R. J. Elgert is my teacher, and she is a mighty fine teacher. Be sure and print this, as I want to be the first one in my town to write, and may I join your Circle? Well, I must close. Another new member, Lucile McGowen.

Surely, you may join our Circle, Lucile: Your five cents makes you an Honor Member. But we have already had some letters from Seminary.

Newton, Miss.

Dear Mrs. Lipsey:

I am a little girl 7 years old, and will be 8 the 10th of September. I go to school, and will be in the high third grade this year. I am sending 10c for the B. B. I. girl, and my little sister, Margaret, is sending 10c, too. I have a little baby brother. He is 3 months old. I hope to see my letter in print. Your loving friend,

Katherine and Margaret Norman. This is your birthday, Katherine, Sept. 10th. I wish you many happy returns of the day. We are obliged to you and Margaret for the 20 cents.

Clinton, Miss., July 7, 1928.

Dear Mrs. Lipsey:

I have written once to The Children's Circle, but I thought I would write again. I am sending 10c for the B. B. I. girl. I go to S. S. every Sunday that I can, but I have had whooping cough for sometime, so I could not go. I am glad we got the \$100 for the orphans. I hope to send some more money to the B. B. I. girl soon. A friend,

Evelyn Sandidge.

Whooping cough is a bad trouble, isn't it, Evelyn? I hope you didn't worry with it as long as Julia Frances did, 3½ months. Thank you for the help for the B. B. I. girl.

Schlatter, Miss., July 3, 1928.

Dear Mrs. Lipsey:

My Sunday School class wanted to send one Sunday's collection to you for the orphans, and join your Children's Circle, so they can see their names in the children's page.

Rebecca Sayle	\$.05
Wesley Henderson	.05
J. Howard Gordon	.10
Bill Bailey	.25
Woods Stevens, Jr.	1.00
The Teacher	.25
	\$1.70

We all read The Baptist Record. Mrs. W. Stevens.

Aug. 20, 1928.

Dear Mrs. Lipsey:

I am a little girl 8 years old. I will be in the third grade this year. I go to S. S. every Sunday, and on Sunday night I go to B. Y. P. U. I am sending 10c for the B. B. I. girl. Your new friend,

Zaida Elnor Prescott,

Kosciusko, Miss.

Miss Gladys, I believe, is going to school, too, now, at the Baptist Bible Institute. Thank you for the help for her, Zaida.

Maben, Miss., Aug. 20, 1928.

Dear Mrs. Lipsey:

Our "Little Sunbeam Band" wants to help the little children who do not have a sweet Mother and Daddy by sending \$1.20, which was given us by two most thoughtful friends. I am a little boy 14 months old, and send love from all of us.

Little W. M. Sheffield, Jr.

Please have this published.

We are grateful to you, W. M., and to your "sweet Mother", who is training you up in the way you should go.

Dear Mrs. Lipsey:

Here comes the Junior B. Y. P. U. from Marion, Miss. We are only nine in number, but we are hustlers, all boys. We haven't but about 3 Jr. girls, and they never come. Mrs. J. H. Brown is our leader. We are sending \$1.19 for the B. B. I. girl. New friends,

Jr. B. Y. P. U., Marion, Miss.

I can believe you are hustlers, boys. We are certainly glad to get your contribution. You must write again. What's the matter with the girls?

Sunday School Department

SUNDAY SCHOOL LESSON

Sept. 30, 1928

Jesus in Galilee

Matthew 4:23-25; Luke 4:42-44;
8:1-3

(Special Lesson on State Missions)
(From Points for Emphasis
by H. C. Moore)

Golden Text—Let us go elsewhere into the next towns that I may preach there also. Mark 1:39.

1. The Missionary Master inaugurated the mission program. Observe: (1) The missionary impulse originated in Jesus himself who had just entered upon his ministry at Capernaum. (2) The helpers on this first tour were the four fishermen whom he had called from the lakeside to become fishers of men. (3) The field was the neighboring district of Galilee with its dense population crowded into numerous villages, towns and cities. (4) The work was three-fold: teaching with its enlightenment, preaching with its exhortation, and healing with its power. (5) The report of this vigorous campaign spread throughout the entire region, for such a ministry had never been witnessed in all the history of men. (6) The power manifested by the Great Healer brought into his presence a multitude of the diseased and distressed from every quarter. And graciously he healed every ailment and defect presented before him. Demons fled at his presence. The epileptic and the palsied were restored by his power. He radiated health far about him. (7) The popularity of Jesus as teacher, preacher, and healer was instantaneous and widespread. In the multitudes that thronged about him were people not only from Galilee itself but from the ten-cities district east of the Sea of Galilee, and from Jerusalem including the outlying region of Judea and even from the sparse-settled country east of the Dead Sea. Magnetic was the missionary Master.

2. The Anti-Mission Multitudes raised question as to the mission field. Jesus had just located in Capernaum. The people were glad to have the distinguished rabbi in their midst. The miracles he had performed increased his fame. When, therefore, he planned a preaching campaign in the country round about, the people of Capernaum raised a pretest over his departure. Their city afforded a big field for his activities. He was needed and appreciated. He had plenty to do and would protect inquirers and beneficiaries from afar. They besought him to remain with them. But he answered adequately. He must not confine himself to one city. Other towns also were ready for the gospel. They likewise must have the good tidings. So the anti-mission multitudes are denied their request by the missionary Master.

3. The Missionary Assistants constituted a mission force at the disposal of the Lord on his second great preaching tour of Galilee. His circuit lay through the leading cities and villages in the southern part of that province. Everywhere he preached the good tidings of the Kingdom. He was accompanied and aided by the Twelve. Also he was attended and helped by a group of godly women. The leaders in this sisterhood were Mary Magdalene, out of whom seven demons had been cast by the Great Healer; Joanna, who was the wife of the steward of Herod Antipas, and Susanna, of whom we know only what is told us here. The first woman's missionary society rendered generous and practical help to Jesus and the Twelve on their tour. They were thus released from many details and could give themselves more effectually to their ministry.

CANNOT BUT SPEAK

I was born a Democrat, a Methodist and a prohibitionist, have never split my ticket in voting. I see it proper now to put in one full vote against Al. Smith. If there ever was a time, I think it is right now for ministers of the gospel to preach politics in their pulpits, on the streets, anywhere, any time, it is gospel, to preach Christ and him crucified, sin and its causes, and you have got to get in politics. Any preacher that has not courage enough to defend the 18th amendment, the immigration laws, that Al. Smith favors, should be silenced and voted out of the church. I do not intend to act in a way, (at this stage of the game) so as to give my wife legal grounds to enter divorce proceedings. Should I vote for Al. Smith, she certainly would have good grounds to start the suit.

As I see it, the only chance to redeem the Democratic party is to put in our votes against Al. Smith, and do our very best to carry Mississippi in favor of the Republican party, and I believe we can do it.

—A. J. Quinn.

HOME COOPERATION WEEK What It Is

1. Home Visitation—Teachers should meet at the church on Sunday afternoon of the third week of October (October 14) and after prayer and instruction and the receiving of material should begin visiting in each home represented in his or her class. The visiting should continue through the week, until each teacher has made it one hundred per cent. These should be purposeful visits; they should not be drop-in calls. The lesson course, the record system, the aim of the Department should be made known to the parents. The ideals and plans of the home should become known

to the teachers even as the teachers are seeking to make known the ideals of the school. These should be prayerful visits for great issues are involved.

2. Parents' Meeting—This meeting is the climax of the week, it should be held Friday night, or on the Sunday following visitation. The program bears a real message on Cooperation between home and Sunday School. It should be rendered with dignity and earnestness. A lovely pageant is prepared for use on this night—"The Road to a Safe Tomorrow".

3. The Forward Step—Some definite enterprise should be decided upon and undertaken by the parents and teachers of a given church for the welfare of the children in its Sunday School.

Write to the Sunday School Department, Box 520, Jackson, Miss., for material. All necessary material is free upon request.

BAPTIST SUCCESSION FROM JERUSALEM A. D. 31 TO INDIANOLA, MISS., A. D. 1928

Link 1. John, the Beloved, was with Jesus on the Mount.—Mark 3:13-14; Luke 6:12-13.

Link 2. John, the Beloved or Revelator, baptized Polycarp on the 25th of December, A. D., 95. See Neander's Church History, page 285.

Link 3. Polycarp organized the Partus church at the foot of the Tiber, A. D., 150, and Tertullian was a member of this church. See Cyrus' Commentary of Antiquity, page 924.

Link 4. Tertullian, who was a member of the Partus church, organized the Turan, Italy church A. D., 237. See Armitage's Church History, page 182.

Link 5. Tellestman from the Turan, Italy church organized the Pontafossi church, at the foot of the Alps, A. D., 398. See Nowlin's Church History, Vol. 2, page 318.

Link 6. Adromicus came from Pontafossi, at the foot of the Alps in France and organized the Darethea church in Asia Minor A. D., 671. See Lambert's Church History, page 47.

Link 7. Archer Flavin came from the Darethea church in Asia Minor and organized the Timto church, Timto, in Asia Minor A. D. 738. See Mosheim's History, Vol. 1, page 394.

Link 8. Balcolao came from the church at Timto, Timto in Asia Minor and organized the Lima Piedmont church, A. D., 812. See Neander's Church History, Vol. 2, page 320.

Link 9. The Lima Piedmont church ordained Aaron Arlington in 940 A. D. See Jones' Church History, page 324.

Link 10. Aaron Arlington organized the Hillcliff church, Wales, England, A. D., 987. See Alex Munston's Israel of the Alps, page 39.

Link 11. H. Roller came from the Hillcliff church, Wales, England to the Philadelphia Association, U. S. A. See minutes of the Philadelphia Association, book 3, item 1.

Link 12. J. W. Jetter came from the Philadelphia Association to Tennessee and organized the Baptist

church at Dyersburg, Tennessee.

Link 13. Mrs. A. F. Crittendon was baptized into the fellowship of the Baptist church at Dyersburg, Tennessee and has come through letters of dismission from that church through several Baptist churches to the Indianola Mississippi Baptist church.

—A. F. Crittendon,
Indianola, Miss.

UNION MEETING

It was the writer's privilege to assist Pastor R. W. Langham and his splendid church at Union, Pearl River County, in their revival meeting beginning Sept. 9th and concluding Sept. 16th. It was a real revival, God's spirit was with us in manifest power, there were a number of accessions on profession of faith, some by letter and restoration. We took budget offering in the midst of the meeting and it was a great help to the cause; they contributed above their quota, \$116.00. They raised about \$35.00 for incidentals, and presented the visiting preacher with a nice purse about \$75.00. The church was suffering from great reverses recently sustained and we labored against great opposition, but the Lord gave us the victory, for which we are thankful and give Him the praise. In the 27 years of my ministry I have never labored with a more congenial pastor than Bro. Langham. "He is a true yokefellow". His people believe in him and stand by him. He will receive his Doctor's degree from our Southern Seminary next May. May the blessings of heaven rest upon him and his dear people.

—J. G. Gilmore,
Bay St. Louis, Miss.

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At Clinton, 8 room house with extra large garden, two blocks from College campus, \$30.00 per month. Answer quickly, R. W. Hall, M.D., Clinton, Mississippi.

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

The Last of the Quarter

And this is the last of the Third Quarter, one more Sunday and that means that it is time for several things. We mention them here hoping that should there be a B. Y. P. U. that has not already planned for these activities they will after seeing this suggestion. First, next week is the time for your QUARTERLY BUSINESS MEETING. The week between the last and first Sundays of the quarter is the time for this Business Meeting, as all of the quarter's record is in the hand of the Secretary. You need this meeting in order to check up on what you have been doing, make note of what has not been done and plan for the next quarter's work. Remember, Written Reports from each officer is required at this meeting. Second, this is the time to fill in and mail to our office your report for the Third Quarter's work. We want the report even if the union is not A-1 and will appreciate your sending it in. We are mailing this week to all unions a report blank for your convenience in reporting. Third, this is GRADUATION TIME. The first Sunday in October is Graduation Day and we are hoping that every church that has as many as two unions will observe this day. Let's keep our work graded. The September number of the B. Y. P. U. Magazine has a suggestive program for that occasion.

Sumner Seniors

A letter from Mrs. Clyde L. Thompson of the Senior B. Y. P. U. of Sumner reports a very successful Study Course; the fact is that all unions had their study course the same week with thirty-two awards issued. Mrs. Thompson writes for tracts, plays and Standard of Excellence, saying that the union has set as its goal the A-1 Standard, and we know that we shall be hearing from them with good reports all along now. A good Study Course will give any B. Y. P. U. new vision and determination.

If your union has not had the Study Course this year why not plan for it for sometime during this last quarter. That will give you the A-1 rating in that point for the entire year. THREE MONTHS left, take advantage of it.

A Good Report

Miss Agnes Gardner, one of our summer workers, gave her time to Kemper County: Kemper County is filled with wonderful people, but for the most part has been neglected with reference to B. Y. P. U. work. Miss Gardner had to do a great deal of pioneer work, but she did it splendidly and won her way into the hearts of the people. She planted the seed, but also reaped some of

the harvest, and a good harvest it was. Taught ten study courses and organized four B. Y. P. U.'s, to say nothing of many other things she did in the way of service. Her tactics were to visit the churches during their meeting and there present the claims of B. Y. P. U. After arousing interest she would organize a B. Y. P. U. and teach the Manual. What better way is there of starting off a young Christian? The people of Kemper along with us are grateful to Miss Gardner for her splendid work.

An Intermediate B. Y. P. U. for New Hebron

The Intermediates of the New Hebron Church met several weeks ago and organized an Intermediate B. Y. P. U., electing the following officers: Pres., Mary Nell Hutchins; Vice-Pres., Edell Lavis; Sec'y, Robt. Fallen; Cor. Sec'y, Guy Riley; Treasurer, Jeff Riley; Chorister, Shows Myers; Pianist, Mary Louise Pristridge; Group Captains, Robert Puckett and Mary Ida Newson. The five committees were appointed. Guy Riley, Cor. Sec'y, in reporting the union says the committees are at work and that they have adopted the Standard of Excellence as their goal and that they will be satisfied with nothing less than an A-1 union. Miss La Vada Philips was elected leader of this splendid union and we congratulate her on having been elected as leader of so fine a crowd.

Our College B. Y. P. U. Directors

All of our colleges have new B. Y. P. U. Directors this year and we are glad to present here the ones who are leading in each instance. Blue Mountain College, Miss Daisy Deen Herring; Clarke College, Prof. F. T. Williams is Faculty Director; Woman's College, Miss Ruby Watts; Mississippi College, Mr. Elmer C. Prichard. We have twenty-six college unions and all are starting off with a bang and we expect to report twenty-six A-1 College B. Y. P. U.'s every quarter this year.

McCall Creek Organizes Intermediate B. Y. P. U.

Marjorie Hutson, Cor. Sec'y, reports the newly organized Intermediate B. Y. P. U. at McCall Creek. She gives the following as the officers: Pres., Irene Hutson; Vice-Pres., Maye Smith; B. R. L., Daisy Smith; Treasurer, Chalmus Rushing; Secretary, Edwina Porter; Cor. Sec'y, Marjorie Hutson; Pianist, Irene Hutson; Chorister, Ostee Rushing; Group Captains, Ostee Rushing and Marjorie Hutson. They named their union after their pastor, "The Bishop B. Y. P. U." They set as their aim "An A-1 B. Y. P. U. the Very First Quarter."

Associational B. Y. P. U. Conventions

We are always glad to know when the associational B. Y. P. U.'s are to have their meetings. We give here a few dates that have been reported to us: Jeff. Davis County and Neshoba County on fifth Sunday in September; Hinds-Warren, second Sunday in October; George, first Sunday in December; Leake, fifth Sunday in December; Jackson, first Sunday in January. When is yours to be?

Midway Organized a B. Y. P. U.

On July 21, 1928, we met and organized a Senior B. Y. P. U. We have an enrollment of about 20 members.

Then later we organized a Junior B. Y. P. U. with an enrollment of 12.

We have a large attendance every Sunday night.

The officers elected were as follows: Pres., Homer Moore; Vice-Pres., Lester Walton; Secty., Mrs. Sadie Warren; Bible Reader's Leader, Lorene Nazary; Cor. Secty., Mrs. Sadie Howell; Treas., Ira Belle Thornton; Chorister, Clyde Walton; Pianist, Mrs. C. E. Walton; Group Captains, Mrs. A. D. Wilbanks and Lodie Wilcher.

We are glad to see the old people taking such an interest and feel sure that much good can be accomplished.

—Mrs. Sadie Howell,
Cor. Secty.

LITTLE ROCK MEETING

On and following the first Sunday in August, I was with Bro. W. H. Rainer in a meeting at Little Rock, Miss. Attendance was large and attention fine, but no additions.

In the first service, we sang "Amazing Grace", and had the old treble sung by some of the good women. It made us remember many days back when worship was real and when the Spirit was wafted into the hearts of the people on the strains of the old-time, Spirit-inspired songs of Zion.

May God restore to us some of the conditions and experiences of those old days.

We were not discouraged because of not having an ingathering. The congregations were made up largely of people from neighboring churches that had their own meetings and most of our hearers were members of some of these churches.

Bro. Rainer is in a section where opportunities abound, many fine young people, and not a few consecrated older ones; a field that, with proper leadership, will yield

rich harvests for the Lord. Pray for the pastors and people in those parts.

—T. J. Blass, Hickory, Miss.

Madison County Association met with the Madison Baptist Church, Sept. 11, 1928. J. E. Clower, of Camden, was elected Moderator, and A. A. Burns, of Sharon, Clerk. Rev. J. B. Perry, of Pickens, preached the associational sermon.

Dr. R. B. Gunter, of State Board, Rev. Wayne Alliston, of Hospital, and B. E. Massey, of the Orphanage, were with us in the afternoon session.

The association will meet with the Flora Church September, 1929, on Tuesday after the first Sunday.

—A. A. Burns, Clerk.

If I were a political slave and "belonged to" the Democratic party, or a wine-bibler or toper with no regard for innocent women and children, who are made to suffer on account of strong drink, or willing to aid a move that would eventually lead to the bloodiest religious conflict the world has ever witnessed, then I would support the nominee of the Democratic party for President.

—J. W. Anderson, Collins, Miss.

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M. P. L. Berry, President, Clinton, Miss.

COLLEGE COLUMN

M. S. C. W. NOTES

We're back, and you'll hear from us!

The college girls' class at the First Baptist Church boasts of an attendance of 253 on the first Sunday of the school year, September 16. Miss Irene Ward, student secretary, taught a beautiful lesson, appropriate for the occasion, on "Who You Are, and What You Are." The upperclassmen have been lovely in being "Big Baptists" to the Freshmen, the "Little Baptists." Until the "Little Baptists" are familiar with the Baptist schedule and locations, the "Big Baptists" are going to be by their side to give information and advice.

Already there are 150 subscriptions to "The Baptist Student," and these subscriptions were secured without campaigning. This number is larger than the number at the beginning of school last year, and there are one hundred Baptist girls less this year, too.

During the summer The Baptist Workshop was transformed into a—well—you should see it now! The ladies of the Baptist churches gave their time, effort, and money in repainting and upholstering the furniture, making new curtains, repapering, re-roofing, and constructing a new sign bearing "The Baptist Workshop." They didn't do all the work, of course, but they had it done, which amounts to the same thing. We take this privilege of extending to them our thanks for their thoughtfulness and generosity. With Frances Bennett, of Hattiesburg, as Chairman of the House Beautiful Committee, there is no doubt that since we have these improvements that The Workshop will be twice as attractive.

The B. S. U. Council held its first business meeting last Wednesday afternoon at The Workshop to discuss definite plans for the coming year's work. It is through the work of this council that "things get done." Bertha McKay, of Canton, is president of the council, and if you know Bertha, you know that "things will be done" well.

Mildred Gill, president of The Special Workers' Group, called the first meeting of this organization together Sunday afternoon, September 16, to discuss plans for the future. During the summer Mildred has had her heart and mind alert in preparing good programs for the year, and the splendid collection she has compiled proves that she worked hard. The Special Workers' Group is what was formerly the Life Service Band.

The Y. W. A., under the leadership of the president, Gertrude Blain, promises to be a point of pride to the organization. The weekly meetings are to be held every Wednesday afternoon, and the ex-

tension work will be combined with that of the Special Workers' Group. Saturday afternoon is set aside for this work.

The Workshop was the scene of an "open-house" Thursday night, Sept. 13—where the old girls met the old girls, where the old girls met the new girls, where the new girls met the old girls, and the new girls met the new girls. It was fun. Everybody was happy, especially when they passed around lemonade! Every Saturday night there is a "frolic" at the Workshop. At this time, every girl is invited to come over and do what she pleases.

There are two added features to this year's work: a treasurer and a choir. Agnes Ray is acting in the capacity of treasurer, and she will have plenty of work this year—getting money, as well as spending it. And every Saturday afternoon at two o'clock, if you drop by The Workshop, you will get an idea of what the College Chorus Choir is going to be after a few more rehearsals.

Perhaps the most powerful thing in connection with the work of the B. S. U. on our campus is the Master's Minority. Thirty minutes before supper every evening a prayer service is held at The Workshop. During this time, whether there be one, two, three, or many, there is a prayer for our work. The council members will take week about conducting these meetings.

—Marie Smith, Reporter.

LEXINGTON

Sunday, September 16th, was a memorable and happy occasion at the Lexington Baptist Church, when at four o'clock in the afternoon the members and many friends gathered for the Ground Breaking service for our new building.

After a short devotional service by Dr. J. T. Phillips, Mr. P. H. Williams gave a most interesting history of this church, which was organized in 1848. Many interesting facts were brought out by Mr. Williams and his talk was thoroughly enjoyed. Our beloved pastor, Dr. H. L. Martin, then took charge of the program, in which we had the very touching pleasure of seeing Mrs. E. F. Brown lift the first spade of dirt. She has held membership in this church for sixty-one years and five months, and has the honor of being the oldest living member. In a few fervent and tender words she told of her love and gratitude to her Savior for His many blessings and her pleasure in seeing this great work begun.

Mr. George Stigler, long a valued member, lifted the second spade of dirt, and the third was lifted by Mr. B. S. Beall, Sr., who has been a faithful and efficient deacon for forty-six years. Several others took part, representing the different organizations and committees of the church. The choir followed the lifting of each spade of dirt by singing a verse of that great old hymn, "I Love Thy Kingdom Lord." The

service was closed by the pastor in a most earnest and fervent prayer for God's help and guidance and the singing by all of "Praise God From Whom All Blessings Flow".

It was a most joyful and inspiring service and marks the beginning of our new building, to which we have looked forward and prayed for these many months. While we are, for the sake of its tender associations, retaining our present auditorium, the new plant is so planned as to give practically a new building throughout. The building, which is of old English architecture and to cost around \$25,000.00, will include an attractive entrance, the reworking of the memorial windows; brick veneering; of the entire building and addition of a three story building providing rooms for all departments of the Sunday School; rooms for B. Y. P. U.'s; a prayer meeting room; commodious ladies' parlor; banquet room with kitchen adjoining; nursery; ladies' rest room; men's lounge room and pastor's office.

On Monday morning following the ground-breaking service, the contractor was on the ground with a large crew of men and the work started off in fine shape. We are looking forward with eagerness and enthusiasm to the time of completion, when we have a building adequate to the needs of every department of our church work; and under God and the leadership of our splendid pastor, we can go forward with the Master's work with renewed strength and greater zeal than ever before. Pray with us that this may be so.

Cordially,

—A Member.

C. N. Travis, pastor, Eutaw Baptist Church, writes: "Allow me the privilege to say a few words about my meetings during the summer. I have been used constantly since the first of July. I held three meetings with Rev. T. K. Poore in Sumpter and Choctaw Counties, at the Shorts, Pine Grove, and Clear Creek Churches, with splendid interest and good results. Found Brother Poore well established and loved by his members, doing a fine work among these country churches. Rev. G. H. Suttle of Lucedale, Mississippi, assisted me in a most successful meeting at Akron with twelve additions. Rev. J. H. Hooks, Moorhead, Mississippi, assisted me in two meetings, namely, Unity, Pickens County, and Clinton near here. These churches extended him a unanimous invitation to visit them again next summer. These meetings were highly fruitful and profitable to the church memberships. I am in a meeting this week at Mantau.

"Eutaw Baptist Church reported its finest associational year's work to the Bigbee Association at Cuba last week. More than \$3,300.00 was raised for all causes from this half-time church, a net gain of 33 members during the year, with three standard B. Y. P. U.'s reported, a fully graded W. M. U. with each of its auxiliaries, a sound and functioning church in every respect. The Lord has graciously blessed the work here during my two years' pastor-

IN MEMORIAM

Resolutions of Respect

Be it resolved by the New Hope Baptist Church that in the death of Bro. Frank Grimes, the church and community lost a loyal supporter.

Be it further resolved that the church extend their sympathy to his bereaved ones, realizing that a loyal husband and father has been taken from them. We must bow in submission to the Lord's will, realizing our loss is his gain.

Be it further resolved that a copy of this be sent to The Baptist Record for publication and be copied on the minutes of the church record.

Charlie Reeves,
Rose Weems,
Lessie Watkins, Committee.

ate, almost doubled in membership, and for it all the glory is His."

SILVER CREEK

I accepted the call to Calvary Church, Silver Creek, the first of January.

I believe Calvary is the best church for its numerical strength I know about. They remodeled the pastorium, paid the moving expense, filled our pantry with nice things to eat, paid our way to Chattanooga Convention. Besides designated gifts, we have paid near a hundred dollars per month to the Cooperative Program. They pay \$100.00 per month for pastor's salary (for half time), and have already raised the salary to \$125.00 per month, beginning Jan. 1st. They are now making plans for remodeling and enlarging the church building.

The Sunday School has more than doubled in attendance. We have three fine B. Y. P. U.'s. The W. M. U. has almost reached the standard.

I have been preaching for Shady Grove and Friendship Churches (Lincoln County), and Bethany (Jeff. Davis County) in connection with Calvary. Have received 129 into my churches to date this year.

Have been in nine revivals this Summer with total of 79 additions.

We have the Record in our budget here.

Let's not forget to pray much for our Father's leadership in this great national crisis.

Fraternally,

—W. R. Haynie.

KEEP UP THE FIGHT

The Record is making a noble stand for the betterment of our great nation both in the cause of Christ and for a high and pure standing of our great nation. Never in the history of this great nation has it faced a graver crisis in our political and government policies.

Some of our statesmen, like Senator Harrison, are clamoring for all our Democrats and all Protestants to support and vote for Al. Smith even if he is opposed to the present prohibition laws. They are giving this spurious advice for the sake of office in the future. It may be the

means of losing out in the future.

Any student of history who has read the history of the Catholic religion for centuries and of how the Catholics persecuted the Protestants in Europe and killed them because they would not recant their religious views are rightfully opposed to run the risk of placing Al. Smith at the head of our great nation, and the liquor men will support him because they look for him to help them facilitate the open sale of liquor. I believe the majority of our lifelong Democrats here in Amite County who are also Prohibitionists and Protestants will vote for Hoover.

May the Record continue its fight for prohibition and religious liberty.

—A Baptist Dry Democrat.

Bright Prospects for Baptist Students of S. T. C.

Officers of the Baptist Student Union met at the college two days before the opening of school under the direction of the Student Secretary and made plans for the year's work. At the first session the qualifications and duties of B. S. U. officers were taken up and discussed. The next session was devoted to a discussion of the Sunday School and B. Y. P. U. and at the last session definite aims and objectives for the year were outlined and plans completed for greeting and getting acquainted with incoming students.

On the opening day, a book attractively decorated to advertise the monthly college magazine, "The Baptist Student", had been placed in a conspicuous place on the campus and cold drinks were dispensed to hot and thirsty students. A number of subscriptions were received for The Student.

By Friday the enrollment of the Baptist students had reached 229, 175 of whom are living on or near the campus. This interest already evidenced in Sunday School and Church is very encouraging and a large number of regular attendants on these services is expected. Buses are being sent by both First and Fifth Avenue Churches this year. B. Y. P. U. Director, W. D. Brewer, plans to have six wide-awake unions meeting every Sunday night this session.

All in all the religious work among the students bears promise of real success.

Reporter, Edna Lee Triplett.

MISS HELEN WORTHAM

This beautiful girl, Miss Helen Wortham, died at the home of her parents, Mr. and Mrs. R. H. Wortham, of near Coffeeville, August 6, 1928, after a brief illness. She was born April 13, 1913, so she was but 17 years old. She was of one of our best families, a girl of mild manner and unsullied character. She had not united with the church but she gave many evidences that she knew the Lord. She was buried in New Hope Cemetery, Rev. J. M. Hendrix conducting the impressive services. All are in sympathy with her parents and friends in this sad hour.

R. L. Breland.

Last week Mr. and Mrs. Stanley

Armstrong of Memphis gave a concert lecture at the following places: Water Valley, Carrolton, Winona, Itta Bena. A program was to have been at Grenada but because of conflicting engagements this was postponed until a later date. The first part of this program consists of a musicale of sacred and classical songs; the last part is that of a lecture by Mrs. Armstrong, "America At The Crossroads" dealing with the questions now so vital to us, namely, the home, the School and the Church. The Armstrongs are now singing in a meeting with pastor B. F. Wallace, at Parkview church, Shreveport, La.

Crozier Theological Seminary begins its sixty-first year, Tuesday evening, September 25, with the inaugural address of Professor William R. McNutt, D. D., who succeeds the late Professor E. B. Pollard in the chair of Practical Theology. Professor McNutt is a graduate of Ottawa University, and of the University of Pennsylvania with degree of Master of Arts, and of Crozier Seminary in the class of 1912.

Professor McNutt concluded a pastorate of twelve years with the First Baptist Church, Worcester, Mass., in order to accept the invitation of the Trustees of his Alma Mater.

Bro. J. H. Hooks writes: I have just closed nine weeks of the most successful revival effort of my life. Fifteen days of this time were spent with my own people here at Moorhead. Three weeks with Pastor B. B. Coke in Pike County, one week with Pastor Mac Hughes at Ludlow, Miss., two weeks with Pastor C. N. Travis of Eutaw, Ala., and one week with the Word Church near Inverness, Miss. In these meetings I have been associated with Singers Frank Grazaidei of Chattanooga, Mr. C. B. Neal of Brookhaven, Miss., and Mr. John Henley of Drew, Miss. In all these meetings 152 have been added to the churches. To God be the glory and to Him be my thanks. With most cordial good wishes to all the brethren.

SOME MEETINGS

On the fourth Sunday in July our meeting began at Fairview Church, Sunflower County, running until Friday night. Rev. L. B. Golden, of Shelby, Miss., did the preaching—that means it was well done.

Golden is a great preacher, evangelist, one true to the Book. Fourteen were added to the church, and five more since that time. It was a great meeting, and everybody who participated in the meeting enjoyed it to the fullest.

We have a fine Sunday School here, also "we think" one of the best B. Y. P. U.'s in the State, with a fine band of young people who are ready and willing to do anything to advance our Master's Kingdom.

Then, on the first Sunday in August, the meeting began at Rocky Springs Church, Yazoo County, Bro. Golden doing the preaching here also, and again it was well done.

Had a splendid meeting here, baptizing six fine young people at the close of the meeting.

On the third Sunday in August, our meeting began at Ebenezer, Holmes County. Rev. W. S. Landrum, of Monticello, Miss., was with us, doing the preaching. Bro. Landrum brought splendid messages throughout the meeting. At the close of the meeting we baptized seven fine young people into the church. Bro. Landrum is a great preacher and devout Christian. Loyal to the Word and an earnest soul winner. Any church desiring help for meetings could not go wrong on either of these brethren. Blessings on them both.

Praying God's blessings upon the Record in its loyalty to the truth, and in its zeal for civic, as well as spiritual righteousness, I am,

Sincerely and fraternally yours,
—E. G. Evans.

LUMBERTON

Just closed a meeting on last Sunday at Lumberton, Miss. Assisted Bro. L. A. Materne for twelve days. Bro. Virgil Posey had charge of the music and it was done most splendidly, having a senior choir of about forty and a junior choir of 125 enrolled. Bro. Materne has been pastor at Lumberton for more than three years and has had nearly 400 additions to his church during the time. He is a splendid pastor; a fine soul-winner and a good preacher. He has worked his field very closely. There were very few children and young people that had not already been reached. On this account there was not a large ingathering during the meeting. However, of the twenty-four additions during our meeting about half of them are in a position to help considerably in paying for the splendid

new building, and the others are expected to be a real asset to the church. The new building is a modern brick building, the only brick church house in Lumberton, and is a real credit to any town of the size.

The Lumberton Church has a membership of nearly 600 and has some of the choicest souls whom it has been my honor to know.

—T. W. Talkington,
Crystal Springs.

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(Continued from page 5)

selves on political issues is nothing new. We have known people to leave churches when preachers discussed other matters. They went away from John the Baptist when he demanded fruits worthy of repentance. They left Christ when He showed that the Kingdom was not "eating and drinking". They have left men of all ages when shown that a man should not seek to be ministered unto but to minister. They have gone away when the servants of God preached against fornication and adultery. They have quit coming to church when the servants of God have preached on prohibition. They still do it. We have seen their heads drop in the audience when this subject was mentioned. But who are they who go away? Doubtless we need a good house cleaning anyhow. We are told that judgment must begin at the house of God. The cry made by those who would silence the preachers by citing them to the fact that people are leaving the churches are only holding up a scarecrow. Preaching which would drive many of the present day church goers from the church would also convict, some who go, of sin and of righteousness and of the judgment to come.

—R. B. Gunter.

Brother M. J. Thompson of Baton Rouge writes: I had the pleasure of spending a few days up in Franklin County, Mississippi, recently, and everywhere people are interested in Hoover and right against Tammany and its might. The office holders are deliberately attempting to mislead the voters by telling them that if they vote for Hoover they will be barred from subsequent primaries. You know as a matter of fact that this is not the case.

One of the best pastors in Mississippi, one who is leading his great church into the largest service, writes: Most heartily do I commend you and The Baptist Record for your bold, clear-cut and heroic opposition to Alcohol Smith and the whole rotten Democratic mess. Just keep it up, "hew to the line and let the chips fall where they may". The Record could not be used in a better way to promote the Kingdom of God. I am amazed at how easily Democratic Baptists have forgotten how the Roman Catholic powers locked up, burned and tortured our ancestors, and now want to hand back to them a rope, a torch or a knife to torture again all others who dissent from their popish deviltries. In order to save the blessed old Democratic party, whiskey-soaked and Romanized, they are willing to set back the United States fifty years and more in the cause of temperance, and also help to put the whole country under the heel of the pope. Every woman who is a member of the W. C. T. U. in order to save her face, before she votes the rum-soaked Democratic ticket ought first to resign from the W. C. T. U. There is no use trying to blow both cold and hot. God bless you. Keep going.

Sunflower County Baptist Sunday School Convention meets at Indianola Sept. 30, with an excellent program.

Pastor R. G. Joyner of Waynesboro says, "Our people are saying The Baptist Record has been worth more to them in the past three months than ever before".

The Red Cross is calling for \$5,000,000 for relief work in Florida and Porto Rico. It is said to be the worst disaster this organization has had to contend with.

Miss Juanita Byrd has an important communication on another page of the Record with reference to Home Cooperation Week. Be sure to look it up and do what she says. The time is short.

Brother T. T. Gooch, Clerk of Yalobusha Association, sends us report of resolutions adopted by the association, commending the Record and condemning nominee Smith. They will appear next week.

That was somewhat of a solar plexus that Colonel McLaurin delivered to those who were denouncing anti-Smith people in Mississippi for "deserting the party", when he asked "What about Raskob"?

All this whining about "whispering campaign" is just cry-baby stuff intended to discount the truth that is published in every newspaper in the land that dares to tell the truth. Those who favor Smith are trying in vain to get away from the prohibition issue.

Dr. B. H. Lovelace declined the call to another very inviting field and will remain at Clinton. The church at Clinton unanimously passed resolutions expressing their deep appreciation of his past six years' services and pledging themselves loyally to follow his leadership.

The volume of business of the Southern Baptist Hospital, New Orleans, has increased to such an extent that the institution will need another interne this fall. Naturally, it prefers a Baptist. Applications may be sent to the Superintendent.

The Jasper County Baptist Association in session today passed the following resolution and asked me to send to you:

Resolved by The Jasper County Baptist Association that Dr. P. I. Lipsey be commended for the stand that he has had the backbone to take in regard to voting for anyone who is opposed to the enforcement of or favors modifying our national prohibition laws. Adopted unanimously.

T. J. Waldrup, Moderator.

W. J. Shoemaker, Clerk.

"The Ministerial Association of Mississippi College by unanimous vote declared itself against Al. Smith and any other wet candidate, regardless of who he is, where he is from or to what party he belongs. They desire that this shall be made in unmistakable language, so that all the brethren may know how we stand on the present issue."—L. E. Green.

The annual report of the First Baptist Church, Shreveport, Louisiana, to Caddo Association shows 469 new members added during the year, 138 of whom were by baptism. Total collections amounted to \$143,000.00—\$80,000.00 of which, or fifty-eight per cent, went to benevolences, Christian education and missions.

Superintendent H. F. Vermillion presented the needs of the Home Mission Board to the employees of the Tuberculosis Sanatorium, and every employee from Superintendent to pot and pan washer made an emergency offering for the Board. The total was more than two hundred dollars. Many of the employees are paid forty dollars per month and board.

Bro. Ben Cox, of Central Church, Memphis, has just returned after an absence of five weeks. He and his wife were taken by aeroplane by Herry E. Bovay, the owner, to Chicago. They went on by train to Winona Lake, Indiana, where Bro. Cox, by invitation, told the story of the Noon Prayer Meeting. This story had a very cordial reception. He also spoke at several of the early morning services.

Rev. J. W. Michaels of Mountainburg, Ark., is Home Board Missionary to the Deaf and Dumb people of the South. He has prepared a book giving the history of this work and much interesting information. The sale of this book will help the Home Board financially in its present emergency. The book sells for 75c and \$1.00 according to the binding. Order from him, or from the Home Board.

Brother D. W. McLeod writes that the statement made that the brethren in the Clinton Conference meant to rebuke The Baptist Record is a willful misrepresentation. The only cause of opposition to any resolution condemning a wet candidate was the fear that some enemy might say that the Conference was surreptitiously called for that purpose. He adds: "So far as I could learn, every preacher present was with you, heart and soul, in the fight you are making for prohibition and sobriety. We want you to know that every attack made on you by the Jackson News is construed by us as an attack on us. For we are with you whole-heartedly. The Marshall County Baptist Association went on record last week as unconditionally opposed to an effort to change the present prohibition laws."

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